RELATION
OF THE
VOYAGE
TO
SIAM,
Performed by Six
JESUITS
Sent by the FRENCH KING to INDIES and CHINA, in the Year 1685,
WITH THEIR
ASTROLOGICAL OBSERVATIONS,
and their REMARKS of Nattral Philoſophy, Geography, Hydrography, and Hiſtory.

Publiſhed in the Original, by the expreſs Orders of His moſt Chriſtian Majeſty.

And now made Engliſh, and Illuſtrated with SCULPTURES.

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YALE

A VOYAGE TO SIAM.

The First BOOK.

The Voyage from Breſt, *to the Cape of* Good-Hope.

SInce the time the King ſetled a Royal Academy at *Paris*, for improving Arts and Sciences within his Kingdom, the Members that compoſe it, have not hit upon any means more proper for accompliſhing that Deſign, than the ſending out of Learned Men to make Obſervations in foreign Countries, whereby they might correct the Geographical Maps, facilitate Navigation, and raiſe Aſtronomy to its Perfection. In that Proſpect, not a few of the Learneſt Men of that Illuſtrious So-

ciety, were, by his Majeſties Orders, ſent into ſeveral Kingdoms: Some went into *Denmark*, others to *England*; ſome were ſent to the Iſle of *Cayana*, and other Iſles of *America*, *Cape Verd*, nay, and to the chief Ports and Coaſts of the Kingdom, whilſt others in the Obſervatory at Home, kept pace, and entertained all neceſſary Correſpondencies with them.

It was deſired that an Occaſion might offer of ſending more Obſervators into ſeveral Parts of *Europe*, to the Iſle of *Foroy*, where they have fixed the firſt Meridian, the *Eaſt-Indies*, and chiefly into *China*, where it was known that Arts had flouriſhed for theſe four thouſand years, where there are Books upon all Subjects, and Libraries that may compare with the faireſt in *Europe*, from which the Kings Bibliothic might be enriched.

This Deſire grew ſtronger in the chief Members of the Academy, after they had converſed with Father *Philip Couplet*, a *Flemiſh* Jeſuit, who upon his Return from *China*, poſted by *Paris* on his way to *Rome*, whither he was ſent about the Affairs of the Miſſion.

This Father parted from *Macao*, *December* 5. 1681, in a Dutch Ship, and arrived in *Holland* in *October* 1682.

The *Marquis de Louvoy*, Miniſter and Secretary of State, who beſides the Affairs of War, and Overſight of the Kings Buildings, was likewiſe charged with the Concerns of Arts and Sciences, ordered, in his Majeſties Name, the Members of the Royal Academy to draw up a Memoire of the moſt remarkable things they deſired to be informed of from *China*, to be given and recommended to Father *Couplet*, who was to return thither the year following.

The

The Duke of *Mayne* favoured alſo the Deſign with a great Zeal for Religion, and a Curioſity ſuitable to his Wit, calculated for Knowledg, and far above his years.

But the King ſurpaſſing all in Zeal for the Improvement of Arts and Sciences, eſpecially of ſuch, which in thoſe Countries might moſt contribute to the Growth of Religion, being affected with the Neceſſity of Miſſions, was reſolved to aſſiſt them with his Protection and Liberalities. He was informed by Father *Couplet*, that almoſt all the French Jeſuits, who above thirty years ſince went to *China* with Father *Alexander* of *Rhodes*, were dead, labouring in the Miſſions of that Kingdom; that there were but a very few Miſſionaries remaining; that the Emperour, in the mean time, continued to them his Protection, and that in imitation of him, the Vice-Roys and Governours of Provinces were alſo very kind to them; and that in ſhort, there was a great want of Goſpel-Labourers, not only for cultivating the Chriſtians, who are already very numerous there, but alſo for reaping the Fruit of the certain hopes, which at preſent more than ever, good men have of ſpreading the Faith in that vaſt Empire. He had already gone ſo far, as to aſſign a conſiderable Sum of Money for the French Jeſuits who were to accompany Father *Couplet*; and all the care was, how they might be ſent under his Majeſties Authority, when Divine Providence preſented a moſt favourable occaſion for it.

Hardly was Father *Couplet* departed for *Rome*, when two *Siam Mandarins*, with a Prieſt of the Foreign Miſſions ſetled in *Siam* named *Monſieur le Vachet*, arrived in *France*. They were ſent by the Miniſters of the King of *Siam*, to learn News of the Embaſſie which the King their Maſter had ſent to his Majeſty, with magnificent Preſents, on board a Ship belonging to the Eaſt-India Company, called the *Sun of the Eaſt*, which was reported to have been caſt away.

His Majeſty perceiving what Advances the King of *Siam* made in ſeeking his Friendſhip, and that there was hopes beſides he might turn Chriſtian, if there were an Ambaſſador ſent to him, reſolved to do it; and by the ſame way ſends Jeſuits into *China*, which hath a great commerce with the Kingdom of *Siam*, from whence it is not above five or ſix hundred Leagues diſtant.

The King orders ſix Jeſuits, Mathematicians, to be ſent to *China*.

The King having thereupon declared his Intentions to the *Marques de Louvoy* and Father *de la Chaize*, they forthwith demanded of our Superiors, four Fathers at leaſt, that might be capable of labouring in comfort with the Academy Royal, in the Improvement of Arts and Sciences, and at the ſame time employ themſelves with the Miſſionaries of *China* in advancing the Chriſtian Religion; adding, that they muſt needs be ready to depart within ſix weeks, in the Ship that was to carry the French Ambaſſador to *Siam*.

It was no hard matter for our Superiours to find men that were willing to contribute to the furthering of that deſign. Amongſt many who offered

offered themſelves, ſix were choſen, who, tho of different Provinces, were happily at that time in the Jeſuits College at *Paris*; as if Divine Providence had only brought them together for obtaining a happineſs which they earneſtly longed for. The Superiour named to be over them was Father *Fontenay*, who for eight years paſt taught the Mathematics in that College. The other five were, Father *Gerbillon*, Father *l'Compte*, Father *Viſdelou*, Father *Couvet* and my ſelf.

The preparations for their departure.

So ſoon as the thing was reſolved upon, we had private notice given us, to prepare for our departure within two Months at fartheſt. Next day we went together to *Mount-Martre* to thank God by the Mediation of the Holy Virgin and Holy Martyrs, for the favour that was done us, and to Offer our ſelves up to Jeſus Chriſt more particularly in that place, where St. *Ignatius* and his Companions made their firſt Vows, and which is looked upon as the Cradle of the Society, that from its birth hath devoted it ſelf in a moſt particular manner to Foreign Miſſions. That's the reaſon that they who conſtitute it, have ever ſince conſecrated themſelves to that duty by a ſolemn Vow; ſo that every one thinking himſelf in particular deſtiny'd to it, ought accordingly to prepare himſelf from his youth upward, by all the Exerciſes of Piety and Mortification, and by the ſtudy of the Sciences and long Voyages that may moſt fit him for it. And this is practiſed with ſo great a Bleſſing, that the ſame vigour of Spirit that was at firſt may be ſaid ſtill to be in the Order.

They are admitted into the Royal Academy of Sciences.

The deſign of our Voyage being made public at *Paris*, the Members of the Academy, who concerned themſelves moſt in it, did us the Honour to admit us into that Society, by a particular Privilege; and we took our places there ſome days before our departure. The moſt proper means for executing the Orders of the King were thought on, and it was reſolved that beſides the Inſtructions which the Marqueſs of *Louvoy* had prepared, to be given to Father *Couplet*, when he ſhould return to *China*, and which was forthwith put into our hands, the chief Members of the Academy, ſhould furniſh us with particular Memoirs relating to the Obſervations that might be proper to be made in *China*, and the things that were to be ſent home to *France*, as well for enriching the King's Library, as for the emprovement of Arts.

Divers inſtructions are given unto them for the improvement of Arts and Sciences.

Every one of theſe Members took upon themſelves to furniſh us with ſuch as concerned the Arts and Sciences they were moſt verſed in; and we thereupon had ſeveral Conferences with them. We agreed upon the Aſtronomical Obſervations that we ſhould make in *China* and on our Voyage. They gave us the Tables of the *Satellites* of *Jupiter*, which have been made with ſo great labour, and which at preſent ſerve for determining the Longitudes of Places. They alſo preſented us with ſeveral large *Teleſcopes* of 12, 15, 18, 25, 50, and eighty Foot, whereof we were to leave ſome in the Obſervatory of *Peguin*. They imparted to us beſides ſeveral Memoires in Natural Philoſophy, Anatomy, and concerning Plants. There were Sea-Charts of the Courſe we were to follow in the Kings Library, which

which had ſerved in other Voyages, we had Copies of them given us, and they proved very uſeful to us in our Sailing. They gave us very good and ample inſtructions concerning Navigation, Architecture, and other Arts, concerning the Books that were to be ſent to *France*, and the Obſervations that it would be proper for us to make. In ſhort, of all the Members of that Learned Academy, there was none who appeared not in that affair with particular zeal and application, ſeeing the ſucceſs of it would not a little contribute to the glory and ſatisfaction of the King. All theſe Memoires being examined in ſeveral meetings of the Academy Royal, were given in to us before our departure. And theſe Gentlemen having promiſed to communicate their Diſcoveries to us, we engaged our ſelves to ſend them our Obſervations, to the end that acting in conſort, and making but one Body of Academicians, ſome in *France*, and others in *China*, we might joyntly labour in the encreaſing and improvement of Sciences, under the protection of ſo great a Monarch.

The various Inſtruments they take with them for their Obſervations.

In the mean time we were much taken up in preparing all the Inſtruments that were neceſſary for us; and ſeeing we were to leave *Paris* within a Month, we had made for us in that time, two Quadrants of ninety degrees, the one of eighteen inches the *Radius*, and the other of twenty ſix; three great *Pendulums* with Seconds, an Inſtrument for finding out at the ſame time the right Aſcenſion and the Declination of Stars; an Equinoctial Dial that marked the Hours to the very Minutes, having underneath a large Compaſs for finding out all hours of the day the declination of

the Load-ſtone. All theſe Inſtruments were to be made uſe of in Aſtronomical Obſervations.

We had alſo two bows or half circles, divided very exactly into ſix and ſix minutes, for Geometrical Operations, the one had only Sights, and the other Glaſſes. When we went to take our leave of the Duke of *Mayne*, he had the goodneſs to give us a third and bigger, divided by three and three minutes, which he had made for his own uſe. We cannot ſufficiently acknowledge the obligations we have to that Prince for the goodneſs he expreſt towards us on that occaſion.

Beſides the Engines I have been mentioning, we carried with us two repetition-*pendulum-Clocks*, Burning-glaſſes of twelve, and twenty inches Diameter, Load-ſtones, Microſcopes, ſeveral Thermometers and Barometers, all the Tubes and Machines that ſerve in making experiments of vacuity, a Dial upon an inclining place, the two Machines of *Romer*, one of which repreſents the motion of the Planets, and the other the Eclipſes of the Sun and Moon. They gave us alſo for our uſe ſeveral Books out of the Kings Library.

In the mean time our Penſions were ſetled by Orders from the King, who cauſed alſo his Letters Patents to be expeded for us, whereby his Majeſty made us his Mathematicians in the *Indies* and *China*.

The arrival of the *Chevalier de Chaumont* at *Breſt*.

We arrived at *Breſt*, *February* 10. and ſome days after Orders came from Court to haſten our Embarquing, becauſe the Seaſon was already far ſpent. They were obeyed with ſo much diligence, that every thing almoſt was in a readineſs, when the *Chevalier de Chaumont* named by the King for the Embaſſie of *Siam* arrived at *Breſt*.

This

This Gentleman well known in the Kingdom for his particular merit, and the Nobility of an ancient and Illuſtrious Family, was in his youth bred up a *Calviniſt*, but God did him the Grace to Convert him and his Brothers one after another at different times. The laſt of all having for many years ſerved in the Armies with the approbation of a brave Gentleman, and good Officer, being at length cloyed with the World, and deſirous to work out his own ſalvation, put himſelf into our Society, where he lived and died like a Saint, having edified all that knew him by rare Examples of all ſorts of Virtues, and eſpecially of an heroick patience under the pains and trouble which he felt by the wounds that he had formerly received in the Wars. *The Chevalier de Chaumont* of whom we are now ſpeaking, was his elder Brother, at firſt he ſerved at Land, where his ſingular Merit made him known, and particularly beloved of the King whilſt he was but young. He was afterwards ſent to *Thoulon*, there to command the Main-guards or *Reformades*, and to inſtruct them in all Exerciſes neceſſary for Gentlemen who are to Command his Majeſties Ships. Since that he was made Captain of a Man of War, and Major General of the Kings Naval-Forces in the *Levant*. His zeal for his Princes Service hath nothing leſſened his continual application to the ſervice of God; and all gave him his due when they looked upon him as a Man of ſingular Prudence and Piety. Therefore it was that his Majeſty, who propoſed to himſelf chiefly the good of Religion, and the Converſion of the King of *Siam* by the Embaſſie which he reſolved to ſend to him, pitched upon the *Chevalier de Thaumont* for ſo glo-

rious

rious an employment; being perſwaded that the good examples which he would give in that Country, would be ſo many proofs of the ſanctity of Chriſtianity, that might fully convince that King of the truth of our Religion.

The King ſends the Jeſuits Patents of Mathematicians.

Next day after he came we had the honour to ſalute him in his Lodgings, and received from his hands the Patents which it pleaſed the King to give every one of us in particular, ſending us in quality of his Mathematicians into the *Indies* and *China*. They were Signed and Sealed with the Great Seal of yellow Wax, and conceived in theſe terms.

LOUIS *by the Grace of God King of* France *and* Navarre: *To all who ſhall ſee theſe preſent Letters*; *Greeting. Being very willing to contribute on Our part to any thing that may more and more eſtabliſh the ſecurity of Navigation, and improve Arts and Sciences*; *We have thought that for the ſurer attaining to that, it was neceſſary to ſend to the* Indies *and* China *ſome knowing and Learned Perſons, capable of making there the Obſervations of* Europe: *and Judging that for that effect we could not make a better choice than of* F. N. *a Jeſuit, by the particular knowledg we have of his extraordinary capacity. For theſe and other cauſes thereto moving Us, of Our ſpecial Grace, full power and Royal Authority, We have Ordained and Conſtituted, and by theſe Preſents Signed with Our Hand, do Ordain and conſtitute the ſaid* F.N. *our Mathematician. Our Will is, that in that quality he go to the* Indies *and* China, *there to make all Obſervations neceſſary, for the improvement and curioſity of Arts and Sciences, the exactneſs of Geography, and the ſurer eſtabliſhment of Navigation.*

We

We therefore Charge and Command Our moſt dearly beloved Son the Count of Thouloufe *Admiral of* France, *our Vice-admirals and Lieutenant-Generals in our Naval Forces, Commanders of Squadrons of the ſame, particular Governors of our Towns and ſtrong Places, Maiors, Conſuls, and all our other Officers to whom it belongs, to give to the ſaid* F. N. *all the Aid, Favour and aſſiſtance that is needful to him for the execution of theſe Preſents, without permitting any Lett or Hindrance to be given him that may retard his Voyage, for ſuch is Our Will and Pleaſure. In Witneſs whereof, We have cauſed Our Seal to be put to theſe Preſents; We Pray and Require all Kings, Princes, Potentates, States, Republicks, our Friends, Allies and Confederates, their Officers and Subjects to give the ſaid* F. N. *all ſort of ſuccour and aſſiſtance for the accompliſhment of a deſign which equally concerns the advantage of all Nations, without ſuffering any thing to be exacted from him contrary to the liberty of his Function, and the Cuſtoms and Rights of the Kingdom.*

Given at *Verſailles* January 28. 1685. and the two and fortieth year of our Reign. Signed *Louis, and upon the fold,* Colbert.

A Frigat is joyned to the firſt Ship.

Though all things were ready for Embarquing, and the Wind very fair for putting out to Sea, yet it behoved us to ſtay, till the Frigat called the *Maligne*, mounted with thirty Guns, which was lately ordered by the King to accompany the firſt Ship, ſhould be fitted and made ready to follow us: when the news of theſe Orders came to *Breſt*, it cauſed ſo much Joy amongſt all that were

were to go the Voyage, and was received with ſo great applauſe; that it was in every bodies mouth, that now we could not but expect a proſperous Voyage. The truth is, without that aſſiſtance it would have been impoſſible to have carried the Kings Preſents, the Equipage of the Embaſſador, and of the Officers of the Ship, and Paſſengers, and above all, neceſſary Proviſions for ſo long a Voyage, not to ſpeak of a great many Bales of all ſorts of Curioſities which the King of *Siam* had ſent for, both from *France* and *England*.

The King ordered his Ambaſſadors at *Lisbonne* to demand Paſsports for the Jeſuits from the Kingdom of *Portugall*.

About that time we had advice that at *Lisbonne*, they had granted the Paſs-ports which had been demanded for us, and which we earneſtly deſired; becauſe the differences that happened betwixt *Portugal* and the *French* Eccleſiaſtics not being as yet made up, we were in fear leſt the *Portugueſe* Officers might from thence take occaſion to ſtop us on our way. *Monſieur de Saint Romain* extraordinary Ambaſſador from the King in *Portugal*, who very well knew the Kings mind as to that, took notice of it in a diſcourſe he made to the King of *Portugal* for obtaining the Paſsports. Theſe were his very words.

SIR,

I Have by the laſt Courier from *France* received Orders, to acquaint your Majeſty with the reſolution the King my Maſter has of ſending by Sea an Ambaſſador to the King of *Siam*, in correſpondence with the Civilities of that Prince; and that taking advantage of that occaſion, he'll ſend on Board the ſame Man of War ſix *French* Jeſuits who are to go from *Siam* to *Macao* in *China*.

Theſe

Theſe Religious have in Commiſſion to obſerve in their Travels by Sea and Land, the Longitudes of the chief Places, the Declinations and Variations of the Needle, and all that can ſerve to certifie and improve our Charts and Navigation, and to make an exact ſearch of all ſorts of curious Books for the Library of the King my Maſter. I am commanded to tell your Majeſty that they have expreſs Orders to entertain a good correſpondence with your Subjects in what place ſoever they may meet them, and to have all due deference and ſubmiſſions for the *Portugueſe* Prelates. The King my Maſter makes no doubt but that your Majeſty deſires alſo on your part, that your Subjects in the *Eaſt* ſhould give to theſe Religious the Succours and Aſſiſtances that they may ſtand in need of for the accompliſhment of their Voyage and Commiſſion: and to the end they may be informed of it, the King my Maſter has ordered me to demand, as I do with confidence, of your Majeſty, a Paſsport for theſe Religious, in the moſt ample and favourable form that may be. The Ship that is to carry the Ambaſſador of *France* and the Jeſuits to *Siam*, will infallibly ſet out before the end of *March*, and I moſt humbly beg your Majeſty that it would pleaſe you to order that Paſsport ſpeedily to be expeded, and preſently after delivered.

The Letter of Father *La Chaize* to Father *Verbieſt* at *Peguin*.

In the ſame Packet they ſent us this Letter, which *Father la Chaize* wrote in the Kings name to Father *Ferdinand Verbieſt* of our Company, Miſſionary of *China*, and Preſident of the Mathematics in that vaſt Empire.

Reverend

Reverend Father,

WIth great joy do I acquit my ſelf of the Commands of the greateſt King in Chriſtendom, in addreſſing my ſelf to your Reverence, to recommend to you ſix of our Fathers his Subjects Men of extraordinary Merit and Capacity, that under your Protection they may carry to *China* and *Tartary*, the knowledg of the true Faith, and get from thence all the obſervations of Aſtronomy, and all the knowledg of the Arts and Sciences of a Nation, for which the Reverend Father *Philip Couplet*, whom his Majeſty had the pleaſure to ſee here, hath wrought in him a very particular eſteem. All the ſix beſides a great zeal and rare virtue, have conſiderable advantage as to Languages and Sciences, and the skill they have in the Mathematics, hath made his Majeſty make choice of them for his Mathematicians, for which he hath given them all Letters Patents under the Great Seal of the Chancery. Your Reverence will have the ſatisfaction, by means of theſe Fathers to contract a kind of Commerce, in favour of the Sciences, betwixt two of the moſt powerful Sovereigns of the World, and the greateſt protectors of Sciences. There is ſo great a reſemblance betwixt the Prudence and Happineſs of their Government, the ſtrength and number of their Armies, the œconomy and good order of their States, the Bleſſing God gives their undertakings, the Magnificence of their Courts, the greatneſs and nobleneſs of their thoughts, that it would ſeem thoſe two admirable Princes finding nothing upon Earth ſo Great and Auguſt as themſelves, and being both born

born for the Glory of their age, and the wellfare of their people, ought to be as much united by the ſame heroic virtues and qualities which they have received from Heaven, as they are ſeperated by the vaſt ſpace of Seas and Land that diſjoyn their Territories on Earth, May the Supreme Lord of all Kings and Emperors, who hath made them both the Defenders of the true Worſhip of God, and Protectors of his Altars, give them alſo the ſame thoughts as to Religion, the ſame zeal for the propagation of the true Faith, and the ſame earneſtneſs in the publication and practice of the Goſpel, that the great Emperor of *China* may not be inferior to ours in that only eſſential point of true Grandeur, which is wanting to the Dignity of his Perſon, and the Happineſs of his Reign, all holy and zealous perſons of this flouriſhing Kingdom, wherein *Louis the Great* does ſeduloufly eſtabliſh the unity of the Catholic Faith, Virtue and Piety by his Examples, his Cares, his Edicts and continual liberalities, inceſſantly beg of Heaven the ſame Grace for your great Emperor: We continually offer up our Prayers and Sacrifices to the true God for that. We cannot believe that ſo many Virtues as he already poſſeſſes, will be for ever without a reward, for want of the Virtues of Chriſtianity, with which we hope he will conſummate that great Merit, which procures him ſo fair a Reputation all over the Earth. I beſeech you *R. F.* that for the ſatisfaction of our Great King, which God hath given to *Europe* for a defender and reſtorer of the true Faith, and whom according to all Prophecies he deſigns for the deſtruction of Mahometiſm, you would ſtill give

us

us the beſt information you can, of the Virtues, Sentiments and Actions of your great Emperour, for whom he hath already conceived ſo particular an eſteem. I likewiſe adjure you to Protect, Aſſiſt and Favour, as much as lies in your power, thoſe Zealous and Learned Miſſionaries whom he hath ſent you, and at whoſe Head he has placed Father *Fautenay*, whoſe merit you know, and who was looked upon by all the Learned Mathematicians of the Royal Academy of Sciences, that is here entertained by the Liberalities of his Majeſty, as an extraordinary Man, and one that was an honour to their Nation. They bring you all the Obſervations and Curioſities of the Sciences of *Europe* in their greateſt Perfection, and are ſent to you as pledges of other greater matters that his Majeſty would do, and without doubt will do hereafter for the ſatisfaction of your Great Monarch, and of your ſelf in particular, ſo ſoon as he hath heard how his Mathematicians have been received and treated in *China* and what aids and aſſiſtances have been given them for puting in execution the orders that are enjoyned them. I cannot expreſs to your Reverence what advantagious conſequences I do preſage from the ſending of theſe Fathers to you, if it pleaſe God to give a Bleſſing to it. Since they all ſet out from Court, and the Capital City of this Realm, where they have been bred for ſome time, and highly conſidered for their Merit; they will acquaint you with many things that will content your zeal and curioſity, better than *I* can relate them in writing, above all things I beg of your Reverence to believe them, when they aſſure you that no Man living is more reſpectfully and more cordially than

I am

I am in the union of your Sacrifices, and of your Apoſtolick Labour,

Reverend Father,

your moſt humble

and obedient Servant,

DE LA CHAISE.

Of the Society of Jeſus.

SOme days after they adjuſted the number of thoſe that were to go in the Ship with the Ambaſſador: Beſides the Abbot of *Choiſy* who is well known in *France* by his Birth and Merit, and who was to continue with the King of *Siam* in quality of Ambaſſador until his Baptiſm, in caſe he ſhould be converted. The two *Siam* Mandarins, *Monſieur le Vachet*, who came with them into *France*, four other Churchmen, and the ſix Jeſuits, were alſo taken on Board. *Monſieur le Vaudricourt* commanded the Ship; he is one of the oldeſt and ableſt Sea-Captains the King has; and has diſtinguiſhed himſelf on ſeveral occaſions, both in the Chanel againſt the Dutch, and in the *Mediterranean* in the War of *Meſſina*, during twenty years that he hath ſerved at Sea, having never miſſed a Campaign wherein he was not actually in his Majeſties Service. We are particularly obliged to him for his Civilities, and the good Offices he did us during our whole Voyage in ſuch a manner as engages us to the higheſt acknowledgment. M. *Coriton* was our ſecond Captain; we had two Lieutenants, M. *de Forbin*, and M. *de Cibois*, and an Enſign called M. *de Chamorean*.

Monſieur de Vaudricourt made Captain of the Ship.

Of the twelve Gentlemen named by the King to wait on the Ambaſſador, three were put on Board of us; and the reſt of the Frigat Commanded by *Monſieur Joyeux*, Lieutenant of the Port of *Breſt*, who had already made ſeveral Voyages to the Indies.

The Ambaſſador goes on Board the *Oyſeau*.

In fine, the day of Embarquing being come, on the firſt of *March* my Lord Ambaſſador accompanied by the Count of *Chaſteau-Renaud* Commander of a Squadron, and moſt of the Nobility and Gentry that were then at *Breſt*, went into the Kings Chaloupe, and ſo on Board, with ſound of Trumpets. *Monſieur de Vaudricourt* with all the Officers at the Head of the Soldiers and Seamen were in readineſs to receive him on Board with the Colours, Streamers and Pendants abroad. Upon his entry the Ship ſaluted him with thirteen Guns, and the Frigat with nine. The Companies of both Veſſels by their many reiterated *Huzza's*, ſhewed the joy they had to perform the Voyage under a Commander of ſo great worth; all the day following was allowed for preparing to be gone.

Departure from the Road of *Breſt*.

We weighed Anchor in the night time, and *Saturday* morning, the third of *March* by break of day made ſail. So in leaving *France* we parted with the ſweetneſs and repoſe of a Religious life, which till then we had enjoyed, that we might go to the end of the World, to find an occaſion of glorifying God and conſecrating our ſelves to the Converſion of Infidels, in proſecution of the Orders laid upon us by our great Monarch.

As we put out of the Road of *Breſt* we had a fair wind; but it failing us by that time we were got ſeven or eight Leagues from the Port, about noon

noon we dropt Anchor, untill five or ſix a clock in the Evening that the wind blowing again from the ſame Corner, we again ſet Sail.

The entry and coming out of the *Gullet* as Ships put out from *Breſt*, is a very difficult paſſage, by reaſon of hidden works which run out a good way into the Sea, on both ſides of the Shoar; but our Pilots being well acquainted with the Coaſt made no ſcruple to put out in the night time.

The *Gullet* is a very ſtrait paſſage from the Road of *Breſt* to the Sea.

From that time till within five or ſix Degrees of the Line, we had as good weather, and as favourable winds as we could have deſired; Divine Providence taking pleaſure, it ſeems, to favour a Voyage undertaken for the ſake of Religion, in a time when the moſt expert Sea-Commanders were of Opinion that we had let ſlip the Seaſon proper for ſetting out by three whole Weeks. We had at firſt ſo ſtrong a wind on Poop, that with a ſingle Sail abroad we made above threeſcore Leagues in four and twenty hours. So that without any danger we doubled Cape *Uſhan* and Cape *Finiſtere* ſo dreadful to our Seamen, becauſe of the frequent Storms that ariſe about thoſe places. The truth is, we found a very rough and rouling Sea there.

Thurſday the eighth, at the heigth of Cape *Finiſtere*, we ſaw a Dutch Veſſel ſtanding in to the Channel of *England* which had been forced to lie by and drive becauſe of the contrary winds. Both our Pilots and Officers aſſured us that Ships were many times above three weeks before they could double that Cape.

They who have been at Sea well know how great trouble and ſickneſs Men endure, the firſt time they meet with a rough Sea; but it is impoſ-

ſible to make thoſe who never felt it ſenſible of the ſame: one finds himſelf quite ſtunned with a violent Head-ach, the Stomach reaches, the Heart faints, and it would ſeem that the rouling of the Ship overturns the whole frame and conſtitution of the Body, ſuch pains it cauſes in the Bowels. We were almoſt all of us grievouſly tormented with this Sea-ſickneſs for the firſt five or ſix days.

How the Churchmen and Jeſuits ſpent their time during the Voyage.

From that time forward until we arrived at *Siam* we ſaid Maſs for moſt part every day, and I make no doubt but that the happy ſucceſs of our Voyage ought to be attributed to that auguſt Sacrifice which was ſo often offered up on Board, and to which all came with ſingular Devotion. There paſſed no Sunday nor Holy-day whereon ſeveral did not participate of the Holy Myſteries: This zeal was the effect of the good examples of my Lord Ambaſſador, who communicated once every eight days with extraordinary Humility and Piety. Every Holy-day and Sunday before publick Veſpers which were ſung with much Devotion, the ſecular and regular Churchmen by turns made a Sermon to the Ships Company. A Jeſuit took the care upon him of Catechiſing the Officers men, Soldiers, and Seamen, three times a week. That exerciſe was begun and ended by a Spiritual Hymn, ſung by two Seamen who had pretty good Voices, and all the reſt made anſwer upon their knees about the Main-maſt. Theſe good examples, theſe regular inſtructions and exerciſes of Piety, beſides the viſiting of the Sick, and the ſmall aſſiſtances that were given them ſeveral times aday, ſo wrought upon the hearts of thoſe poor people, that there was none of them almoſt

almoſt but that made a general Confeſſion, and came to the Sacrament on the principal Holy-days.

Before we came to the Cape of *Good-Hope*, we had a little calm and much contrary wind, which made the Ambaſſador reſolve to have nine Maſſes ſaid to the honour of the Holy Virgin, that by her interceſſion we might obtain favourable weather, becauſe the heats which are commonly left in thoſe places, began to occaſion many Diſeaſes in the Ship. Calms under the Torrid Zone.

One of the Jeſuits laid hold on that occaſion to introduce on Board a laudable cuſtom of ſaying the Litanies of the moſt Holy Virgin, which is practiſed on Board the ſhips that are Commanded by the *Mareſhall D'Eſtree*: fiveor ſix Soldiers, and as many Sea-men divided into two Companies upon the Poop and Fore-caſtle began that Devotion a little before the firſt watch was ſet in the Evening, and within a few days, all were ready to joyn in it, ſo that upon our return it was made, as it were, a publick exerciſe of Obligation, which was performed ſo zealouſly, that neither cold nor rain could hinder it. The Devotion of the whole Ships Company towards the Holy Virgin.

To all theſe Holy Practiſes we added the Chaplet. Our Fathers took the pains to divide themſelves into ſeveral parts of the Ship to cauſe it to be ſaid, and God ſo bleſſed their zeal, that there was hardly any Seaman or Souldier but who every day ſaid his Beads. Beſides the time that we allowed to publick inſtruction, we daily ſaid our Breviary together, and we had an hour of conference about caſes of Conſcience; the reſt of the day was employed in ſtudy with as much application and aſſiduity as if we had been in our Colle-

ges. Theſe were our ordinary exerciſes during the whole Voyage.

In ſight of the Iſle of *Madera.*

Sunday the eleventh we paſt in ſight of the Iſle of *Madera*, where we plainly obſerved a great deal of Snow upon the hill that was neareſt to us. After noon three ſmall Engliſh Veſſels returning into *Europe* paſt to the leward of us; it was thought they came from the *Canaries*, becauſe they had not as yet haled in their Boats. Much thereabouts we met with the Trade-winds ſo much deſired by the Seamen, and ſo agreeable to all people; being winds that blow always one way betwixt *North* and *Eaſt*, the Ship does not require much working; beſides being temperate they qualifie the heats of the Zone, which otherwiſe would be inſupportable. They are commonly met with about the Latitude of *Madera.* The Sea then becoming ſmooth, and the wind ſteddy and fixed, Ships carry a great deal of Sail, and make commonly betwixt forty and fifty Leagues from noon to noon without any rouling of the Ship or Sea; ſo that if Sailing were never more troubleſome nor dangerous, Voyages to the *Indies* would be but long and pleaſant recreations.

In ſight of the Iſle of *Palmes.*

The thirteenth we diſcovered the Iſle of *Palmes*, and ſailed within four or five leagues of it, according to the reckoning of our Pilots: there we called to mind the happy lot of Father *Ignatius Azebedo* and his nine and thirty Companions all Jeſuits, who going together to preach the Goſpel in *Brazile*, had all the happineſs to die in ſight of this Iſle, which was literally to them a *fortunate* Iſland, ſince there they found the Palm of Martyrdom, which they were going to look for in the New World. They were all put to death in hatred

hatred of the Faith by *Calviniſt* Pirates, who having made themſelves Maſters of the Ship wherein they were, called the *St. James*, put them all to death either by Water or Sword, to hinder, as they ſaid, theſe Papiſts the declared Enemies of their Reformation, from going to infect the *Barbarians* with their pernicious Doctrine. One and all of us envied the happy lot of theſe generous Defenders of the Catholic Faith, and would have been raviſhed to have finiſhed our courſe for ſo Holy a Cauſe: but it is not juſt to deſire the Crown before one hath run the Race. We ſaw alſo the Iſle of *Ferq*, the moſt Weſtern Iſland of the *Canaries*, where our Geographers have placed their firſt *Meridian*, afterwards we doubled *Cape Verd*, and the Iſles of that name, which are ten in number.

According as we drew nearer and nearer to the Line, we took pleaſure to Obſerve that as the Stars of the *Artic* Pole lowr'd theſe of the *Antartic* Pole were elevated over our heads, of all the new Stars which we diſcovered to the *South*, we were at firſt moſt taken with thoſe of the *Croziers*, ſo called, becauſe the chief four are ſo diſpoſed that they make a kind of croſs. The biggeſt of all is twenty ſeven degrees from the Pole; by theſe Seamen ſteer their Courſe, and ſometimes take their Latitude. Seeing our Courſe ſtood ſtill on that way, and that we daily diſcovered new Stars, we had time enough to conſider them, and to compare that new Region of the Firmament with the Aſtronomical Map of *Father Pardies*; but we found little or no conformity betwixt them. That Map needs much to be reformed, and one might begin with the *Croſiers*, the Arm

The Maps of the South part of the Heavens are not exact.

whereof are more unequal in the Firmament than in the Map. The *Wolf* and *Centaur* are ſo careleſly and unfaithfully ſet down in it, that with much ado can one know them in the Heavens, tho, in the mean time, they render the place they poſſeſs very bright and ſparkling, by reaſon of the great number of Stars that compoſe them, and which ſeem to make but one Conſtellation. But in the Map it is nothing leſs, where the two Conſtellations, can, at moſt, paſs but for ordinary. The ſtars of the *Southern Triangle*, ſeem indeed to ſtand in the Firmament in that very ſituation which the Map gives them as to one another; but they ſeem to be ill placed in relation to other Conſtellations. The ſtars of the *Bull* are nothing near ſo fair, as they appear to be in the Map, though the diſpoſition of them be much the ſame, the *Crane*, in my Opinion, is the Conſtellation the beſt repreſented of any on that ſide, and to ſee it once upon the Map, is enough to make one immediately find it out in the Heavens: The *Bee*, the *Apodus* or Bird of Paradiſe, and the *Chamelion*, tho they be ſmall, yet are pretty well ſet down. Something alſo would be reformed in the Figure and Scituation of the *Clouds* and other Meridional Conſtellations, wherein many more defects might be found out by means of inſtruments. If we had the pleaſure, as you may ſee, to obſerve the groſſer faults, we had the trouble at the ſame time, that we could not tell how to remedy them; the toſſing of the Ship not ſuffering us to make uſe of our Inſtruments, for reforming that Map, ſo as to make it a new one; which otherwiſe would not have been hard to be done. However we made a new one only by the eye, which,

which, though it be not ſo defective as the former, yet cannot be ſo exact as ſuch works require to be, wherein one cannot well ſucceed without the aſſiſtance of Inſtruments.

This was our uſual Employment for the firſt hours of the night and an hour or two before day, when the Sky was clear. However that was not all our diverſion; for in the day time we had the pleaſure of Fiſhing. It is true we we did not begin to find plenty of Fiſh till we came within five or ſix Degrees of the Line. Before that we had taken a kind of *Tortoiſe* which the Seamen call a *Turtle*, weighing about three or four ſcore pound weight, which was brought to Table three or four times, ſeveral ways dreſt. Many liked the taſte of it pretty well, and others could hardly endure the ſmell thereof. But in the whole ſpace of twelve Degrees; that is to ſay of 120 Leagues on each ſide of the Line, we daily ſaw, for moſt part, a vaſt quantity of all ſorts of Fiſh, and eſpecially of *Porpoſſes* which ſwam in ſhoals about the Ship. To ſee the fiſhing of theſe, which was the moſt common, ſerved to recreate us after our Studies. In ſeveral parts of the Ship, and eſpecially in the Head, there were many Seamen with each a harping-Iron, which is a kind of a big Javelin faſtned to the end of a Line about the thickneſs of ones little finger. As the *Porpoſſes* paſt by them, they ſtruck them ſo home, that ſometimes they pierced them through and through. When once they had darted the Harping-Iron, they left it ſticking in the wound, keeping hold of it by the Line to which it was faſtned, and which they veared out to play the wounded Fiſh, until the *Porpoſs* weakned by the loſs of blood, ſuffered it

Plenty of Fiſh about the Equinoctial-Line.

The way of catching Porpoſſes.

it ſelf to be haled aboard without any reſiſtance, we took many in this manner. They were about four or five foot long, and proportionably big. It is an Animal that much reſembles a Pig, not only in the fleſh and fat, but alſo in the internal and external Figure; the fleſh of it is not delicate, and taſtes Oylie.

The blood of Porpoſſes is hot.

We had a fair occaſion then to undeceive a great many who having never ſeen *Porpoſſes* could not believe that their blood was hot, or that they breathed, tho' they had ſometimes heard thoſe who had made tryal of it ſay ſo; ſome of thoſe had the curioſity to thruſt their hand into the belly of the Fiſh when it was opened, and they averred that the Entrails of it were very near as hot as thoſe of a Pig. Nor did they make any more doubt but that they breathed, when they ſaw that it had Lungs as fit for reſpiration, as the Lungs of Animals that live out of the Water are. And indeed Nature having given it no Gills like other Fiſh; but only two holes on the two ſides of the head to let in the Air; that undoubtedly is the reaſon, why theſe Fiſh ever now and then raiſe the head, and ſometimes the whole body above the Water, and that they always ſwim againſt the wind. Hence alſo it is that when Seamen ſee the *Porpoſſes* move any way during a Calm, they fail not to ſay that they will have the wind from that corner which they ſwim towards. Whatever preſentment they may have, we ſometimes luckily found the Seamens predictions to be true.

Porpoſſes devour one another.

I have been often told, nay and have obſerved in a Voyage that I made to *America*, that when one of theſe Fiſh is mortally wounded, and has ſtrength enough to ſtruggle it ſelf off of the Harping-Iron,

ing-Iron, the reſt follow it by the tract its blood makes which it ſheds in abundance, and never leave it till it be dead, that ſo they may devour it. I was confirmed in that opinion; for one day a *Porpoſs* which had been ſtruck kept ſo great a ſtrugling, that it wrought the Harping-Iron out of its belly, and eſcaped out of our hands. At that time there were many more about the Ship; but ſo ſoon as this which had been wounded, fled for it, all the reſt diſappeared, and there was not one more to be ſeen all that day.

Now we are upon Fiſhing, I muſt here ſpeak of what ſport we had that way, and of the fiſh we ſaw, which are not ſo well known in *Europe*. I will begin with the *Shark*, becauſe it is a fiſh often ſeen, and moſt eaſily taken. We have ſometimes taken ſix of them in one day. This fiſh is a kind of Sea Dog which hath a very large and flat head, the mouth very low becauſe of the lower Jaw which lies a great way under the upper; ſo that when it would bite, it is forced to lie upon one ſide, and ſometimes upon the back. Thoſe we took were about four foot long, and very thick, a little below the head the skin of it is a kind of chagrine, that hath a very rough grain, with ſix openings on each ſide, which are ſhut by means of a kind of very thin skin, that ſtands it inſtead of Gills. It is certainly the moſt voracious Animal living: tho' it hath been ſtruck with the Hook three or four times, and the mouth of it be all bloody, yet ſtill it returns again with the ſame greedineſs, untill it be taken, or hath carried away the bait. Now if it chance to ſeize a Man, he is gone, it never quits its hold, and therefore it is, ſay ſome, that the Sea-men call it *Shark*.

A deſcription of the Shark.

Shark. The cauſe of that extraordinary greedineſs is the greatneſs of its Liver; it conſiſts of two lappets drawing round at the ends, being a foot and a half long and four fingers broad, but not at all thick; beſides it hath but one gut, and that a very ſhort one too and almoſt ſtreight. We found one with a piece of Board in its belly four fingers broad and a foot and a half long. It hath no Lungs, and the heart of it is placed in a concavity made by the concourſe of two bones near the head. It hath three rows of teeth, of which ſome do bend, ſome are ſtrait, and others of different Figures, nay it hath alſo a row of triangular teeth which are very thin, and terminate like a Saw. There are three concavities in the head of it, one on each ſide, which contain a white ſubſtance that hath ſome conſiſtence; it afterwards grows hard, and is called the *Sharks* ſtone: our Chirugeons attribute great virtues to it, and I take their word. The third concavity, that is in the middle of the head holds the brain, which is much about the bigneſs of a pullets egg. The ſubſtance thereof appeared to us to be very watriſh, and it was with much ado that we could diſtinguiſh the *callous* body, from the *medullary.* It hath a very little *Cerebel*, and betwixt the Brain and the *Cerebel*, a very ſoft Glandule which bears upon two other ſmaller ones.

Sucking-Fiſh called by the Seamen Pilot-fiſh.

The *Shark* is always attended by ſeveral ſmall Fiſh that make its Retinue, and which adhere ſo inſeparably to him, that they will chuſe rather to be taken with him than to abandon him: They are called his Pilot-fiſh; becauſe it is pretended, that they ſerve him for Guides to lead him to thoſe places

places, where they diſcover any prey. It is a vulgar error to imagine that theſe fiſh perform that good office to him without any intereſt; they only ſtick ſo cloſe to him, becauſe of the food they find there. For beſides that, they make the beſt of the reverſions of his prey, they ſtick cloſe to his skin by means of a cartalaginous little skin of an oval Figure, which they have upon the head and which is ſtraked and armed with a great many fibres, wherewith belike they attract ſome juice; and that's the reaſon why ſome call them ſucking fiſh. When they have a mind to ſwim off, they muſt keep without reach of his teeth, otherwiſe they would fare no better than other fiſh do. I have ſeen ſome *Sharks* attempt to catch them, and it was well for the ſucking fiſh that they got as ſoon as poſſibly they could to their uſual Sanctuary. When they are pulled up with the *Shark* it is no eaſie matter to ſeparate them; if they be put upon a Table, they will ſtick to it as they do to the Sea-Dog; and in that ſcituation which is natural to them, the under-ſide of their Gills and their Belly is upwards. There are two kinds of them, ſome white, which are much of the ſhape of a Rochet-fiſh, and others blackiſh that are very ſmall: of theſe laſt chiefly I ſpeak.

The *Bonitoe* purſues the Flying-fiſh.

We found alſo a great many *Bonitoes* thereabouts which are the implacable enemies of the Flying-fiſh, whom they continually purſue. It is the beſt ſort of Fiſh that we took in all our Voyage: they are about the bigneſs of our largeſt Carps, but much thicker, have no ſcales, but the skin a little ſilvered, and the back marked with long, obſcure, and gold-like ſtreaks. We alſo took *Albacores*, ſo called by the *Portugueſe* becauſe

cauſe of their whitiſh colour. They are a kind of *Bonitoe*, but three times bigger than the others: the fiſh, colour, and taſte are much the ſame. Seeing both of them are great lovers of the flying-fiſh, the Sea-men make a thing like a flying-fiſh, which they faſten to the end of a Line to catch them with. They make that Figure dance upon the ſurface of the water before the *Bonitoes* and *Albacores*, which leap out of the water ſo greedily to ſnap it, that many times they will take thirty or forty of them in an hours time with two or three lines only.

We met not with ſo many *Bonitoes* as Sailers commonly do, becauſe, perhaps, the number of Flying-fiſh was not then ſo great in thoſe Seas. However, we ſaw many ſhoals of them riſe up in the Air eight or ten foot high, and fly fifty or ſixty paces before they fell again into the water to moiſten their wings, and recruit their ſtrength to avoid the *Bonitoes*, which many times catch them at their fall, or leap out of the water and take them upon wing. They meet with certain Birds of prey alſo that fall upon them, when they riſe out of the Water to eſcape from the *Bonitoes*.

One of theſe Fiſh being hotly purſued one day leaped into our Ship and ſtruck againſt one of our Mates heads. Tho' I had ſeen of them before, yet I took pleaſure to conſider it: it was of the ſhape, colour and bigneſs of a Herring, the back ſomewhat thicker, and the fore-part of the head round like the Pocket-fiſh with wings much like to thoſe of Bats.

Theſe are the ſorts of fiſh that we ſaw moſt about the Line. We had had the Sun apeek, that is to ſay, juſt over head the nine and twentieth

eth day of *March* towards the third Degree of the North-Latitude.

The weather being very clear that day; we had the pleaſure to obſerve, that at noon the Maſts and every thing elſe in the Ship made no ſhadow. After that we were becalmed for ſeven or eight days; and we made the remaining threeſcore and ten Leagues to the Line, only by ſhort guſts of wind, which Clouds and Tempeſts brought with them. After all, we heard none of thoſe great Thunder-claps thereabouts, wherewith they threatned us ſo much in *France*: but we ſaw much Lightning in the night time, and ſo frequently, that the Sky and Sea ſeemed to be all on a fire.

Seeing we were not very much incommoded by the heats and calms in thoſe climates, we had but very few ſick Men on board, and in all our paſſage from *Breſt* to the Cape of *Good-hope*, we loſt but one Man; nay, and he ſoo came on Board, tho' no body knew of it, with a Bloody-flux upon him, whereof he died.

It was certainly our duty to give God great thanks for the good weather he was pleaſed to ſend us about the Line: for had we been ſtopped by the calms ſo long as many times Ships are weather-bound there, all our water, Bread, and Victuals would ſoon have been ſpoiled, and have occaſioned many Diſtempers, that muſt needs have carried off many of our Men: as it happened this year to a Dutch Ship. This Veſſel put out from *Europe* above two Months before us, and nevertheleſs they found us at an Anchor before *Batavia*; where we were informed that the Ships Company had been ſo incommoded with calms about the Line, for ſix whole

Gods particular Protection of all that were in the ſhip.

whole weeks time, that moſt part of them falling ſick, thirty ſeven of about forty eight that were aboard died; among whom were the Captain and two chief Mates: ſo that the ſurviving eleven not being able to Sail the Ship to the Port whither they were bound, were obliged to put in to the Iſle of *Sumatra*, and to look for Men there to carry them to the Road of *Batavia*, where we ſaw them come in.

Apil 7. paſſed the Equinoctial Line.

Our Victuals and Water were not ſpoiled, nor did we hardly ſuffer any thing by bad weather nor calms; and the heats of the torrid Zone appeared not to us to be much greater than the heats that are felt in *France* about *Midſomer*. Thus without any incommodity we paſſed the Line the ſeventh of *April*, being *Saturday*, with an eaſie *North-weſt*-wind, about the three hundred and fifty eighth Degree of Longitude. It being already late, the ſolemn Ceremonies which Seamen never fail to perform upon that occaſion, was put off till next morning after Maſs. It is an invention deviſed by the Maſters, Mates, and other Officers of Ships, to get a little Money to buy freſh Proviſions with for themſelves and company, to which they give, (but very improperly) the name of Baptiſm.

The Ambaſſador would have no Ceremonies acted that did any ways allude to ſacred things. Every one gave what he thought fit; and the reſt came off for ſome buckets full of water which were thrown upon their Bodies: but it being very hot there, they were not much the worſe for it.

From the time we paſt the Line, till we came to the Tropick of *Capricorn*, we had bad winds, and ſometimes none at all; for we were becalmed about

about the twentieth degree of *South*-Latitude, where we ſuffered the ſcorching heats of the torrid Zone until the thirtieth of *April* that we paſt the Tropick.

After that we had for moſt part changeable winds and ſo eaſie that a ſmall Boat might have followed us without any danger. It is true that under the Zone we met two or three times with thoſe boiſterous Guſts which the *Portugueſe* call *Travadas* or *Troadas*; becauſe they are always accompanied with Thunder and Lightning: but ſeeing we had them a ſtern of us, they did us but little harm, and made us run a good way on head. During one of theſe *Travadas*, there appeared at two ſeveral times upon the Maſts, Yards, and Guns of our Ship, ſome of thoſe little Fires of a Piramidal figure, which the *Portugueſe* call the fire of St. *Telme* and not St. *Helme*. Some Seamen look upon them as the Soul of the Saint of that name, whom then they invoke with all their might, joyned hands, and many other marks of reſpect. Nay, there are ſome of them, who take them for a certain ſign that the Storm will ſoon be over, without doing them any damage. Theſe are the very ſame fires which heretofore the Pagans Adored under the name of *Caſtor* and *Pollux*; and it is ſtrange that that Superſtition ſhould be introduced alſo amongſt Chriſtians.

What *Travadas* and the fire of S. *Helm* are.

March 12. about Noon we diſcovered one of thoſe *Phenomena* called a weather-gall or *Ox Eye* becauſe of its Figure. They are lookt upon commonly at Sea as certain forerunners of a Storm: It is a great round Cloud oppoſite to the Sun and diſtant from him eighty or ninety Degrees; and upon it the Sun paints the colours of the Rainbow;

but very lively. They appear, perhaps to have ſo great a luſtre and brightneſs, becauſe that weather-gall is environed on all ſides with thick and dark Clouds. However it be, I dare ſay that I never found any thing falſer than the Prognoſticks of that apparition. I formerly ſaw one of them when I was near the Continent of *America*, but which was followed, as this was, with fair and ſerene weather, that laſted ſeveral days.

Several Phenomena's obſerved during the Voyage.

Since we are ſpeaking of *Phenomena*'s or Apparitions, I muſt not here forget a pretty rare one which we obſerved betwixt the Line and Tropick of *Capricorn*; and which ſeems to be difficult to be explained. It was one of thoſe great whirl-winds which the Seamen call *Spouts* or water-*dragons*. They are like to long Tubes or Cylinders made of thick Vapours which with one end touch the Clouds, and with the other the Sea that ſeems to boil all round it. Much after this manner are theſe Dragons formed.

The manner how Spouts are formed.

At firſt you ſee a great thick Cloud, from which a part breaks off; and this ſeparated part being driven by an impetuous wind, inſenſibly changes its ſhape, and takes the figure of a long pillar, which deſcends as low as the Surface of the Sea; continuing ſo much the longer in the Air, as the violence of the Wind retains it there, or as the lower parts of it ſupport thoſe that are above. So when that long ſpout of water comes to be cut by the Yards or Maſts of the Ship entring into it, when one cannot avoid the ſame; or the motion of the wind comes to be interrupted by rarifying the neighbouring air with Canon or Muſquet-ſhot: the water being then no longer ſupported, falls in prodigious quantity, and immediately

mediately all the Dragon is diſperſed. They do all they can at Sea to avoid them, it being dangerous to meet them in their way, not only becauſe of the water which falls into the Ship; but alſo by reaſon of the ſudden violence and extraordinary weight of the whirlwind that blows it, which is able to unmaſt the greateſt Ships, and even put them in danger of being loſt. Though at a diſtance theſe ſpouts ſeem to be pretty ſmall, and like to pillars of ſix or ſeven foot diameter, they are nevertheleſs of far greater extent. I ſaw two or three of them near the *Berlingues* in *Portugal*, within a Piſtol-ſhot of me; and they ſeemed to me to be above an hundred foot in circumference.

Which are dangerous to be met with.

We obſerved beſides other *Phenomenas* not much different from theſe laſt: they are called *Siphons* becauſe of their long Figure pretty like in ſhape to ſome Pumps: They appear about Sun-riſing and Sun-ſetting, towards the ſame place where the Sun then is. They are long and thick Clouds environed with other clear and tranſparent ones, and fall not; but in proceſs of time are all confounded together, and by little and little ſcattered; whereas the *Dragons* are impetuouſly driven, laſt a long while, and are always accompanied with rain and whirlwinds, which make the Sea to boil and cover it with froth.

Spouts of another kind.

The Rainbows of the Moon in thoſe places have far more lively colours then thoſe that are ſeen in *France*. But the Sun forms rare ones upon the drops of Sea-water which are driven by the wind like a very ſmall Rain, or like fine duſt when two waves beating againſt one another break. When one looks down upon theſe *Iris*'s from a high place

Extraordinary Rain-bows to be ſeen at Sea.

they ſeem to be reverſed, and ſometimes it happens that a Cloud paſſing over it, and being ready to diſſolve into Rain, another Rainbow is formed, the extremities whereof ſeem to be continued with the extremities of the reverſed *Iris*, and ſo makes a Circle of Rain-bow almoſt entire.

Phenomena that are to be ſeen in the water of the Sea.

The Sea hath its *Phenomena* as well as the Air, fires many times appear upon it, eſpecially betwixt the Tropicks: We have ſeen it ſometimes in the night-time covered all over with ſparks, when it is a little high and the water breaks with a topping Sea: we obſerved alſo a great light aſtern of the Ship, eſpecially if ſhe made quick way; for then the wake or tract of the Ship appeared like a River of Light, and if any thing were thrown into the Sea, it glittered and ſhone all over. I think the cauſe of that light need no where elſe to be ſearched for, but in the very nature of the Sea-water it ſelf, which being full of Salt, Nitre, and more particularly of that water whereof the Chimiſts make the chief part of their *Phoſphorus*, which being agitated is immediately inflamed and appears Luminous, ought alſo by the ſame reaſon to ſparkle when it is put into motion. So ſmall a matter is enough to make fire come out of Sea-water, that handling a Line or ſmall Rope that hath been ſteeped in it, one will force out an infinite number of ſparks like to the light of Glow-worms that is to ſay, lively and blewiſh.

Lights that come out of the Sea in the night time.

It is not only when the Sea is in agitation that theſe glancings are to be ſeen, we ſaw of them near the Line, in a dead Calm after Sun-ſet: they ſeemed to us to be like a vaſt number of ſmall flaſhes of faint Lightning coming out of the Sea, and

and immediately after diſappearing. The cauſe of that we attributed to the heat of the Sun, who having in a manner impregnated and filled the Sea in the day time with an infinite number of igneous and luminous ſpirits, theſe ſpirits uniting together in the evening, that they might get out of the violent ſtate whereunto they were forced by the Sun, endeavoured in his abſence to regain their liberty, and formed thoſe little flaſhes as they made their eſcape by the favour of the night.

Beſides theſe tranſient glances of a minutes continuance, we ſaw others alſo during Calms, which might be called permanent, becauſe they are not diſperſed as the former were. There are of them of different ſizes and ſhapes, round and oval above a foot and a half diameter, which paſſed along the Ships ſide, and were kept in view above two hundred paces, by what one could gueſs in ſeeing them paſs nine or ten paces from the Ships ſide. They were thought to be only ſlime or ſome unctuous ſubſtance, which by ſome natural cauſe or other unknown to us might be formed in the Sea. Some would needs have had them to be Fiſh aſleep, and theſe glitter naturally. It is true that twice in the Morning we had ſeen above twenty ſuch glittering things following one another in a ſtrait line, and ſhaped like our Pikes; nay many who had been much at Sea took them to be real fiſh, but one cannot be poſitive as to that.

An Engliſh Ship made off at Sea.

Let us now purſue our Courſe again, the tenth of *May* in the morning we made a ſmall *Engliſh* Ship, which hailed and ſpoke to the *Maligne* that was nearer it than we, ſhe was returning

from the Iſles of *America*, and going to take in Slaves at *Madagaſcar*. They did what they could to keep up with us, but the wind being good, and we carrying much Sail, the ſame day we loſt ſight of her.

May 17. We were got into the 33*d.* Degree of *South* Latitude, and the 19*th.* of Longitude according to our Mates reckoning. There we began to ſee Fowl of various ſhapes and weeds with great greeniſh Ruſhes ten or twelve foot long which they call Trunks, becauſe their ſtalk which grows and tapers inſenſibly to the top where it ends in leaves of the ſame colour, repreſents pretty well the ſhape of an Elephants Trunk. The Sea-weeds are a kind of herb inclining to green, not unlike to Hay, whereof the ſprigs are very long and interwoven one within another. Some think that theſe weeds come from the bottom of the Sea, being by the Waves forced from thence, and raiſed to the ſurface of the water. Others will have them to grow in the water, becauſe they ſee them far out at Sea, and they cannot believe that the Sea can be ſo agitated as to carry its waves to the bottom and ſo beat off the weeds from thence. Beſides that they are found in ſo great plenty upon the ſurface of the Sea, that it looks like a great Meadow. Laſtly, others maintain, and that is the Opinion which ſeems to me moſt plauſible and conſonant to truth, that theſe weeds come from the neighbouring Coaſts, from whence the waves force them ſo that they are carried out into the open Sea, but not very far from Land, either by the Tydes, Currents, or the prevailing winds. Upon that perſwaſion it was that *Chriſtopher Columbus* ſo famous for his Diſcoveries

in

in *America*, ſeeing one night the Sea about his Ship all covered over with theſe weeds, encouraged his Men who thought themſelves loſt, taking thoſe weeds for Flats, and promiſed to make them ſuddenly ſee Land; which accordingly he did two days after.

Marks to know the nearneſs of the Cape of *good hope*.

Theſe extraordinary Birds, Trunks and Weeds, are the ſureſt ſigns of ones approaching the Cape. This ſhows that Men have intimations of it at a pretty good diſtance, ſeeing the firſt time that we ſaw of them, we were in the nineteenth degree of Longitude, and the thirty third of *South* Latitude, that is to ſay, that we were near three hundred Leagues from the Cape of *Good Hope*.

They ſaid that if inſtead of keeping along the Coaſt of *Africa*, as we did, we had ſtood out to Sea, to the *Weſt*-ward, we had met with thoſe Signs farther off at Sea. This made me judge that the Currents that carry them along with them run ſtronger towards the *Weſt* than *North*. We found the ſame things two days after we ſet out from the Cape of *Good Hope*, ſteering away *Eaſt South-Eaſt*, but in far greater quantity. That continued all the third day, though we had a good wind, and made a great deal of way.

Divers Birds to be ſeen at Sea in approaching to the Cape of *Good Hope*.

The days following we ſaw the ſame Birds in a greater number, which forſook us not till we were got a great way beyond the Cape. Some of them were black on the back, and white on the belly, the back of their wings being ſpeckled with thoſe two colours, much like to a chequer; and therefore the *French* call them *Damiers*; they are ſomewhat bigger than a Pigeon. There are others bigger than theſe, blackiſh above, and all

white below, except the tip of their wings which appears to be of a Velveted-black, and therefore the *Portugueſe* call them *Mangas de veludo*, Velvet ſleeves. After theſe we ſaw Flocks of others ſomewhat leſs than the former. The *Portugueſe* call them *Boralhos*, becauſe they are of an Aſh-coloured-grey. I ſhall not ſpeak of certain big Fowls which becauſe of their whiteneſs may be called Sea-Swans, nor of the Ravens and Rooks, which are to be found in theſe places, nor yet of a kind of Birds which they call *Boobies*, becauſe they are ſo little upon their guards, that they ſuffer themſelves to be taken with the hand.

The *North*-wind blowing much ſtronger, on the twenty eighth we were obliged to lye under a Main Courſe for fear of running aſhore, which we did not think to be far off. Indeed next day about noon a Sea-man that was aloft to look out, with all his force cried *Land, Land*, and preſently came down to ask of my Lord Ambaſſador the reward which he had promiſed to him who ſhould firſt make Land. He confidently affirmed that he had made it before in the Morning, not daring to ſay ſo, becauſe he was not very ſure of it, but that at preſent it was paſt all doubt: Nevertheleſs hardly any body could diſcern the Mountain which he ſhow'd, and it was a long while before they would believe him. But, at length, three or four hours after we eaſily ſaw the Mountains of the Cape of *Good Hope*, which might be fifteen or twenty Leagues a head of us.

Next day, the one and twentieth, the day of our Lords Aſcenſion, after we had ſaid our uſual Prayers and ſung Maſs to thank God for the good

ſucceſs

ſucceſs of our Voyage; we viewed the Land with our Glaſſes, and ſaw it diſtinctly, not being above three Leagues off. How Barbarous and Barren ſoever it ſeemed to be to us, it was nevertheleſs a delightful ſight for Men who had ſeen no Land from the *Canary* Iſlands, which we ſailed by the thirteenth of *March*.

A VOYAGE TO SIAM.

The Second BOOK.

The Voyage from the Cape of Good-Hope, *to the Isle of* Java.

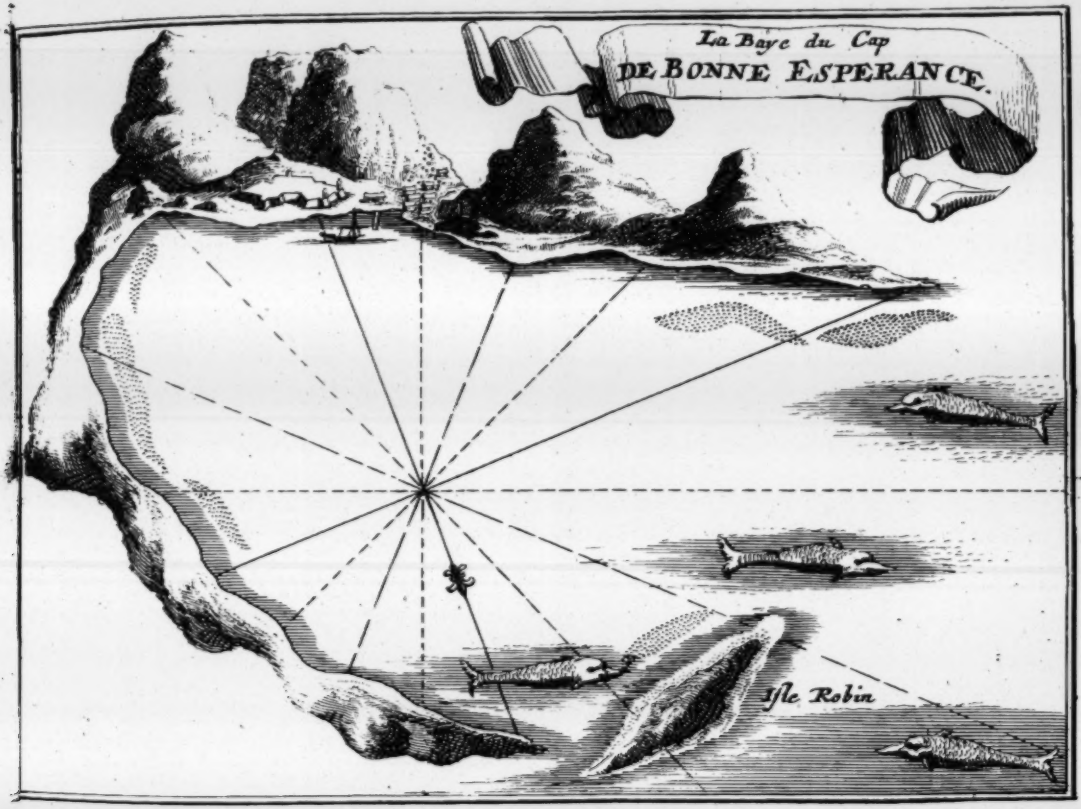
THE *Cape of Good-Hope*, as those that come from *Europe* make it, is a long Ridge of Mountains reaching from North to South, and ending in a Point in the Sea. The first two which we made at, ten Leagues distance from that Point, are the Mountains of the *Table*, and of the *Lyon*. We made the *Table* Land first, and it is called by that Name because the Top of it is very flat, and much resembles a Table. The *Lyon-Land* or Mountain is so called, because it hath a great deal of

of the Shape of a Lyon, couchant upon the Belly: Though it run farther out into the Sea than the other, yet we did not see it till after; at a distance it would seem that they were but one single Mountain, and, indeed, they are not very remote. At the Foot of these Mountains a great Bay of an Oval Figure runs up towards the East, two or three Leagues within Land; it is almost two Leagues over at the Mouth, and about nine in compass. On the South side towards the Mountains it is all a safe Coast, every where else it is dangerous near Shoar. The Commissary General of the East India Company, of whom we have much to say in the Sequel, told us one day, that he was many times afraid, seeing us stand in so near to Shoar, upon the Tacks we made, insomuch that he was thinking to fire a Gun with a Bullet, to give us warning by that Signal, that we should keep off, and wait for a fairer Wind.

Towards the Middle of this Bay, the Dutch have built a Pentagone Fort below the *Table-land*, which covers it to the South, and behind the *Lyon-Mountain*, that secures it to the West, a League from Land or thereabouts. In entering the Bay, you leave a pretty low Island on the Left-hand, called Isle *Robin*, in the middle whereof the Hollanders have put up their Flag. Thither they send those of the Country, and the Indians also whom they would punish with Banishment, and force them to make Lime there of the Shells that are cast up by the Sea.

Danger of being forced upon a Rock as the Ship was coming to Anchor.

The Weather being fair for putting into the Bay, we were in hopes of being at Anchor by ten of the Clock in the Morning, but the Wind failing


La Baye du Cap
DE BONNE ESPERANCE.
Isle Robin

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ing us all of a ſudden at the entry, we were becalmed, and met with a Current that carried us a great pace upon a Rock towards *Iſle Robin*, where we ſaw the Water break with much violence. Immediately two Boats were lanched to tow us off, and get us clear of that Rock: But notwithſtanding the Fore-ſight of the Officers, and Diligence of the Crew in obeying their Orders, we were in great danger of running foul of it, the Current or Tide carrying us violently upon the ſame, and we were not half a League from that Break, when ſuddenly we had a Land-Breeze which obliged us to tow in our Boats again, and ſoon put us out of danger; we loſt, however, two Top-ſails there, which were ſplit by the Violence of the Wind. Being obliged all day long to beat too and again in the Mouth of the Bay, with a great deal of trouble, we could not get to the Place of Anchoring before the beginning of Night. Nay, we were obliged next Morning to weigh again, that we might lye under the Mountains ſecure from the Weſt Winds, which are extreamly violent, and reign there in the Winter Time, as then it was. We came to an Anchor, then, next day about an hundred and fifty Yards from the Fort. There were in the Road of the Cape four great Ships, arrived there about a Month before from *Holland*, though they had been at Sea at leaſt two Months before us. The firſt carried an Admirals Flag, as a Mark of the Supream Power and Command that the Dutch Eaſt-India Company take to themſelves in the *Indies*. She was commanded by the *Heer Van Rheeden*, who was ſent by the Eaſt-India Company with the Title of Commiſſary General,

Our Ship came to an Anchor amidſt four Hollands Veſſels.

General, to viſit all the Places which they hold in that Country. He had full Power to order all things, to change the Officers of Factories, nay, and the Governours of Places alſo, if he thought fit. The ſecond was commanded by the *Heer St. Martin*, a French Man by Country, and Major General of *Battavia*, in that Quality commanding all the Forces the States have in the Indies. One *Bocheros* an old Sea Captain, and Counſellor to the *Heer Van Rheeden*, during the Time of his Commiſſion, commanded the third, the fourth attended the *Heer St. Martin*, who was to make all haſte to *Battavia*.

All theſe Gentlemen and M. *Vanderſtellen* Governour, or to uſe the Dutch Word, Commander of the Cape, are Men of Worth, and it was a happy Rencounter for us, that we had ſuch Men to treat with, during the ſtay that we made there.

The Dutch ſend to know from whence our Ships.

No ſooner were we come to an Anchor, but two Boats came on Board of us, to know who we were, and next Morning about ſeven a Clock the Commiſſary General ſent and complimented my Lord Ambaſſador, who on his Part ordered the *Chevaler de Forbin*, Lieutenant of the Ship, and three other Officers to go aſhoar and ſalute him, and withal, to deſire leave of him that we might take in freſh Water and neceſſary Proviſions. He very civilly gave his Conſent, and being informed that there were ſeveral Gentlemen in the Ambaſſadors Retinue, he invited them to come and hunt aſhoar. He inquired if there were any Jeſuits on board our Ship, and it is probable that they who came the day before had taken notice of us, and talked of it upon their Return. *Monſieur*

The Ambaſſador ſent to complement the Governor of the Cape.

ſieur de Forbin made anſwer, that there were ſix of us going to *China*, and that there were other Church-men on board alſo bound for *Siam*.

Then they came to ſpeak of the Salutes, and it was agreed upon that the Fort ſhould render Gun for Gun when our Ship ſaluted it. This Article was ill explained, or ill underſtood by theſe Gentlemen, for about ten of the Clock my Lord Ambaſſador having ordered ſeven Guns to be fired, the Admiral anſwered only with five Guns, and the Fort fired none at all. Immediately the Ambaſſador ſent aſhoar again, and it was determined that the Admirals Salute ſhould paſs for nothing, and ſo the Fort fired ſeven Guns, the Admiral ſeven Guns, and the other Ships five, to ſalute the Kings Ship, which returned them their Salutation, for which the Fort and Ships gave their Thanks. After that we made ready our Boats, and thought of nothing now but of going aſhoar to refreſh our ſelves.

The Jeſuits viſit the Governor of the Cape.

So ſoon as we arrived in the Bay, we found it to be ſo proper a Place for making Obſervations, that we inſtantly reſolved to uſe all means that we might obſerve: For that end there was a neceſſity of taking a commodious Houſe, carrying thither our Inſtruments, and haveing leiſure to ply it both Day and Night during the ſhort time we had to ſtay there. There was difficulty in this; Jeſuits, Mathematicians, and ſeveral Inſtruments carried aſhoar might offend the Nicety of a Dutch Commander, in a pretty new Colony, and make him ſuſpect ſomething elſe than what we pretended. Nay, we were adviſed to diſguiſe our ſelves, and not to appear to be Jeſuits; but we did not think it fit, and we found by what followed, that our Habit did us no Injury at all. After

After we had a little conſidered on't, it was reſolved, that Father *Fontenay* and I, ſhould go viſit the Commiſſary General and the Governor of the Place before the reſt went aſhoar, and that if in Diſcourſe we found occaſion to open our Deſign, we ſhould lay hold on it. We went ſtrait to the Fort then without any other Recommendation: The Sentinel ſtopt us at the firſt Gate, according to the Cuſtom of Gariſon-places, until an Officer of the Guard being come, and having informed himſelf that we were come to pay a Viſit to the Commiſſary General and Governor, he commanded us to be let in, and gave us a Soldier to conduct us to their Apartment.

This Houſe conſiſts of a large Pile of Building, two Storys high, and very ſolidly built. It is covered with a very fair Tarraſs, paved with broad free Stone, with Balconies and Iron Rails all round; thither they commonly go to take the freſh Air. This Country has ſo temperate an Air, that it is never very cold there, but when a South Wind blows; and though it was the depth of Winter then in relation to that Climate, yet it was ſo hot in the day time, that they were glad to go take the freſh Air in the Evening.

The Climate of the Cape of *Good-hope* is very temperate.

We went firſt into a great Hall where they preach every Sunday until the Church be finiſhed that was begun to be built without the Fort. On both ſides of that Hall there are pretty handſome Apartments; they had us in to that which was on the Left-hand, where we were received by *Monſieur Vanderſtel*, and whither preſently after the *Heer Van Rheeden* came to ſee us. He is a Man of Quality about fifty years of age, Handſome, Civil, Wiſe, and Learned, and who think:

thinks and ſpeaks well on all Subjects; we were extreamly ſurpriſed to meet with ſo much Politeneſs at the *Cape of Good-hope*, and much more at the Civilities and many Teſtimonies of Friendſhip which we received at that firſt Interview. Father *Fontenay*, whoſe Interpreter I was at that time in *Portugueſe*, finding ſo lucky Diſpoſitions for our Deſign, told the Commiſſary General that there were ſix Jeſuits of us who were bound for the *Indies* and *China*, that not being at all accuſtomed to the Fatigues of Sea, we ſtood in need of taking a little Air on Land, that we might be recruited after ſo long a Voyage; that we durſt not do ſo, before we knew their Minds, whether they would be contented with it or not. The Commiſſary General did not ſuffer me to interpret all that Father *Fontenay* had ſaid to him, but preſently interrupting me: You'l do us the greateſt pleaſure imaginable, Fathers, ſaid he, in *Portugueſe*, to come and refreſh your ſelves at Land, we will contribute all that lies in our Power to your Refreſhment and Recovery.

The Jeſuits are extreamly well received by the Dutch.

This Anſwer was ſo favourable that we went a little farther; we told him, that being aſhoar, we ſhould be glad to employ our ſelves for the publick Good, and then to communicate to him our Obſervations; thereby to acknowledge in ſome manner the Civilities that he had ſhown us: that we had brought with us from *France* ſeveral Mathematical Inſtruments, amongſt which there were ſome very proper for finding out the true Longitude of Countries through which one paſſed, without any need of the Eclipſes of the Sun and Moon; we explained to him the new way of obſerving by the *Satellites* of *Jupiter*, of which

the Learned *Monſieur Caſſini* hath made ſo good Tables. I added that thereby we would render a very conſiderable Service to their Pilots, by giving them the certain Longitude of the Cape of *Good-hope*, which they only gueſſed at by their reckoning, a very doubtful way that many times deceive them, and that very conſiderably too. He told us that we would thereby oblige him, and that ſeeing we had a mind to labour in that Diſcovery, he offered us a Place every way proper for obſerving. At the ſame time he ordered a Summer-houſe that is in the Companies Garden to be made ready for us to lodge in, ſo long as the Ambaſſador ſhould continue in the Road.

The Civilities of *Monſieur Van Rheeden.*

We made anſwer that the Civility which he ſhew'd us ſhould not reſt there, and that we hoped my Lord Ambaſſador would have the Goodneſs to thank him, and take it as a Kindneſs done partly to himſelf. Then we ſhew'd him our Patents for being the Kings Mathematicians. You encreaſe my Joy, Fathers replied the Commiſſary, in letting me ſee that I comply with the Will and Orders of ſo great a King, for whom I ſhall entertain a profound Reſpect ſo long as I live. However I am not vexed that you did not ſpeak to me of that before I obliged you to accept of a Lodging, which I offer you freely, and with all my heart. They brought us *Tea*, as it is the Cuſtom amongſt the People of the *Eaſt-Indies*, and after a pretty long Conference about indifferent Matters, we took leave of theſe Gentlemen, and withdrew. The Commander followed us to conduct us to the Apartment that was offered us in the Companies great Garden.

We

We were mightily ſurpriſed to find one of the loveliest and moſt curious Gardens that ever I ſaw, in a Country that looks to be one of the moſt diſmal and barren Places in the World. It lies above the Habitations betwixt the Town and the *Table-Land*, and on the ſide of the Fort, from which it is but about two hundred Paces diſtant. It is fourteen hundred and eleven common Paces in length, and two hundred thirty five in breadth. The Beauty of it conſiſts not as in *France*, in Compartments, Beds of Flowers, nor Water-works. They might have them if the *Eaſt-India* Company would be at the Charges of it; for a Brook of running Water falling from the Hill, runs through the Garden. But there you have Walks reaching out of ſight, planted with Limon-Trees, Pomegranate-Trees, and Orange-Trees, which are covered from the Wind by high and thick Hedges, of a kind of Laurel, which they call *Speck*, always green, and pretty like to the *Filaria*. By the Diſpoſition of the Walks, this Garden is divided into ſeveral indifferent big Squares, ſome of which are full of Fruit-Trees, and amongſt them, beſides Apple-trees, Pear-Trees, Quince-Trees, Apricot-Trees, and other excellent Fruits of Europe, you have alſo *Ananas*, *Banana-Trees*, and ſeveral others that bear the rareſt Fruits to be found in the ſeveral parts of the World, which have been tranſported thither, where they are moſt carefully cultivated and lookt after. The other Squares are ſow'd with Roots, Pulſe and Herbs, and ſome with the moſt eſteemed Flowers of *Europe*, and others that we know not, which are of a ſingular good Smell and Beauty. The Eaſt-India Company, to whom it

The Deſcription of a lovely Garden which the Dutch Eaſt-India Company have on the Cape of *Good-hope*.

belongs, as we have already ſaid, have cauſed it to be made, that they may always have in that Place a kind of Magazine of all ſorts of Refreſhments for their Ships that go too, or come from, the *Indies*, which never fail to touch at the Cape of *Good-hope*.

All Dutch Ships are ordered to touch at the Cape of *Good-hope*.

The Ships that come from the *Indies* arrive there in the beginning of *March*, either alone or ſeveral together in company, and there they ſtay for the Fleet of *Europe*, which comes in the Month of *April*. By that means they have the News, whether or not they be in Wars, and ſet out all together, that by the great number and ſtrength of their Ships, they may be in a Condition not to fear what hurt Pirats or their Enemies can do them.

There is a great Pile of Building built at the Entry into the Garden, where the Companies Slaves live, to the Number, as it is ſaid, of five hundred, of whom, part are employed in cultivating the Garden, and the reſt in other neceſſary Work. About the middle of the Wall, on that ſide which looks to the Fort, there is a little Banqueting-Houſe where no body lives; the lower Story of it conſiſts of a Porch open to the Garden and the Fort, with two little Halls on each ſide; over that there is a Pavilion open every way, betwixt two Taraſſes paved with Brick, and raiſed about; the one looking towards the North, and the other to the South. This Pavilion ſeemed to be purpoſely made for our Deſign: For on the one ſide we diſcovered the North, the View whereof was abſolutely neceſſary to us, becauſe it is the South in relation to that Country. Whil'ſt they were a preparing that Pavilion, which with the

the Dutch I ſhall call our Obſervatory; we went on Board to give the Ambaſſador and our Fathers an Account of all that had paſt.

The Ambaſſador and Commiſſary General interchange many Civilities.

Next day the Commiſſary and Commander ſent us on Board all ſorts of Refreſhments. The Officer who was ordered to make that Preſent to the Ambaſſador in their Behalf, told us that theſe Gentlemen had alſo ſent us a Boat to carry us and our Inſtruments aſhoar. Having in the Night time prepared theſe which we thought we might ſtand in need of, we put them into the Boat, and ſo went to the Obſervatory the ſecond of *June*, in the Year one thouſand ſix hundred and eighty five.

We began to make our Obſervations.

A *Pendulum* Clock with Seconds, made by Monſieur *Thuret* at *Paris*, being ſet at to Hour, as near the true Hour as we could gueſs, not having as yet corrected the Clock, we began the following Obſervations.

The firſt *Satelles* appeared in the Evening at eleven and three Minutes of the Clock not as yet corrected, diſtant from *Jupiter*, ſomewhat leſs than the Diameter of the ſame *Jupiter*.

By the Teleſcope we ſaw two parallel Bands or Streaks upon the Body of *Jupiter*, the one larger towards the Southern Border, and the other narrower towards the Northern.

The firſt *Satelles* began to touch the Border of *Jupiter* at 11 a Clock 37 M. 30 S. at eleven a Clock 58 M. 5 S. the *Satelles* was no more to be ſeen.

Theſe Obſervations were made with an Excellent Teleſcope twelve foot long, of the late *Monſieur le Bas*: the Hours are ſtill of the Pendulum not rectified.

We conſtantly obſerved *Jupiter* untill two of the Clock five Minutes after Midnight, at what time he was hid behind the *Lyon* Mountain, which limited our Sight towards the Weſt, ſo that we could not that day ſee the Emerſion of the firſt *Satellites*.

The third of June. 1685.

For rectifying the Hour of the Clock.

Heights before Noon.			*Hours of the Clock.*		
Deg.	*Min.*	*Ser.*	*Hour.*	*Min.*	*Ser.*
20	16	0	9	35	38
22	56	20	9	34	47
24	11	0	10	4	50
24	39	55	10	8	48

Heights after Noon.			*Hours of the Clock.*		
Deg.	*Min.*	*Ser.*	*Hour.*	*Min.*	*Ser.*
24	39	55	0 The Obſervation fail'd.		
24	11	0	2	50	19
22	56	20	2	57	40
0	26	0	3	16	38

A dubious Obſervation.

Theſe Elevations were taken with a Quadrant of ninety Degrees, of eighteen Inches the *Radius*, made by Mr. *Butterfield* at *Paris*.

It is to be obſerved that theſe Heights of the [illegible] of the ſame Border; in the Morning we

Le Fort des Hollandois au Cap
de Bonne Esperance.

A dul
Obſe

we took the Height of the Superior Border, and in the Evening of the Inferior only, which is to be taken notice of.

For the Variation of the Needle.

By Mr. *Butterfield*'s equinoxial Dial, which carries a great compaſs under the Meridian: the Variation of the Needle was found to be eleven Degrees and a half North-weſt.

Having no particular Obſervations to make in the Evening, we conſidered ſeveral fixed Stars with the Teleſcope twelve foot long.

Several Obſervations concerning the Southern Stars.

The foot of the Crozier marked in *Bayer* is a double Star, that is to ſay, conſiſting of two bright Stars diſtant one from another about their own Diameter only, much like to the moſt Northern of the *Twins*; not to ſpeak of a third much leſs, which is alſo to be ſeen, but farther from theſe two.

Under the *Croziers* there are ſeveral Places of the Milky Way, which ſeem to be filled, if you look through the Teleſcope, with an infinite number of Stars.

The two Clouds which are near the South Pole appear not to be a croud of Stars, like the *Præſepe Cancri*, nor yet a duskiſh Light, as the cloudy part of *Andromeda*; nothing hardly is to be ſeen there with great Glaſſes, though without a Glaſs one may ſee them very white, eſpecially the great Cloud.

No Conſtellation in the Heavens looks ſo lovely as thoſe of the *Centaur* and *Ship*. There are no fair Stars near the Pole, but a great many little ones. *Bayer* and other Books that ſpeak of

them, omit a great many, and moſt of theſe they ſet down appear not in the Heavens in the ſame Scituation.

The Fourth of June. 1685.

For rectifying the Hour of the Clock.

Heights before Noon.			*Hours of the Clock.*		
D.	*M.*	*S.*	*H.*	*M.*	*S.*
22	23	0	9	50	47
23	31	50	10	0	32
24	37	30	10	9	18½
25	53	20	10	20	29

Heights after Noon.			*Hours of the Clock.*		
D.	*M.*	*S.*	*H.*	*M.*	*S.*
25	53	20	2	32	33
24	37	30	2	43	38
23	31	50	2	52	47
22	23	0	3	1	38½

The Horizontal Thread of the Teleſcope was not exactly parallel to the Horizon; we always endeavoured to ſupply that in the Certifications of the Clock, by making the Border of the Sun paſs by the ſame Place of the Thread, or as near as could be to it.

You are always to mind that they are the Heights of different Borders of the Sun, in the Morn-

Morning of the Superior Border, and in the Evening of the Inferior.

Monday after Dinner we went to the Fort, to ſee the Gentlemen, and communicate to them the Obſervations which we had already made, and acquaint them with that we were to make that Evening, according to which alone one might regulate the true Longitude of the Cape. Upon our return all theſe Gentlemen would needs go along with us, to be Spectators of that Obſervation. We were together upon the Terraſs taken up in ſhowing them our Inſtruments, which ſeemed very pretty and curious to them; when we perceived my Lord Ambaſſador, who having come *incognito* the Day before to walk in the Garden, found it ſo pleaſant, that he returned again next day to divert himſelf there, with moſt part of the Officers of both Ships, and the Gentlemen of his Retinue. The Ambaſſador and Commiſſary had mutually enterchanged many Civilities from the very day of our Arrival, and no day paſt without ſending one another Preſents. The *Heer Van Rheeden* perceiving him, went immediately down from the Terraſs, where he was obſerving with us, and after two or three turns, meeting the Ambaſſador as by chance, they entertained one another to their mutual ſatisfaction.

An Interview betwixt the Ambaſſador and Commiſſary General.

When the Ambaſſador was gone, the Commiſſary with the *Heers*, St. *Martin*, *Vanderſtel* and *Bocheros* ſtayed with us in the Obſervatory till ten a Clock at Night. The emerſion of the firſt *Satelles* happened at ten Hours, five Min. forty Sec. of the Clock not rectified. We took the Meridian Line of the Northern Terraſs, and the Meridian Elevation of the Sun; but we could not

The Emerſion of the firſt *Satelles* of *Jupiter* obſerved.

not make uſe of that; becauſe the Operation was not ſure.

After the emerſion of the firſt *Satelles* from under the Shadow of *Jupiter*, having compared together the heights of the Sun, taken Morning and Even'ng, the third and fourth of *June*, and conſidered the difference of time amongſt the ſame heights of the ſuperior and inferior Limb or Border of the Sun, becauſe in the Morning we had obſerved the ſuperior Border, and in the Evening the inferior, we found that the Pendulum went faſter than the Sun both days, by eight and twenty Minutes.

At the inſtant of the Emerſion of the firſt *Satelles* it was by the Pendulum ten Hours, five Min. forty Sec. from whence having ſubtracted twenty eight Minutes.

Remains the true time of the Emerſion, nine Hours, thirty ſeven Min. forty Seconds.

The *Ephemerides* of *Monſieur Caſſini* Calculated to Minutes gave the time of that Emerſion in the Meridian of *Paris* to be at eight Hours, twenty ſix Minutes.

But his Tables of Ecclipſes Calculated to Seconds, gave the ſame emerſion at eight a Clock, twenty five Min. forty Seconds.

Having deducted them from the hours obſerved at the Cape of *Good Hope*, nine Hours, thirty ſeven Min. forty Seconds.

The difference of Meridians betwixt the Cape of *Good Hope* and *Paris*.

There remains the difference of Meridians betwixt the Cape of *God Hope* and *Paris* of an Hour twelve Minutes, which make eighteen degrees difference of Longitude; and ſuppoſing the Longitude of *Paris* taken from the firſt Meridian, that paſſes by the Iſle of *Fera* the moſt Weſterly of the

the Canaries to be twenty two degrees and an half according to the ſame Author, the Longitude of the Cape of *Good Hope* taken from the ſame Meridian, will be forty degrees and an half, not much different from what the modern Charts aſſign to it.

Next day being *Tueſday* the fifth of *June* about ten of the Clock, theſe Gentlemen came back to the Obſervatory, and ſtayed there till towards two in the Afternoon, to ſee us take the height and diſtance of the *Table* Mountain, and to view our inſtruments. We ſhow'd them particularly the uſe of the Equinoctial Dial, by means whereof we found again that day the variation of the needle to be eleven degrees and a half *North weſt*.

Advantages that may be drawn from the obſervations made at the Cape.

So that two advantages may be drawn from theſe obſervations. Firſt the variation of the Needle which we found with the Aſtronomical Ring to be eleven degrees and a half *Northweſt*, and then, the true Longitude of the Cape, which we regulated according to that emerſion of the firſt *Satelles* of *Jupiter*, which being to appear at eight of the Clock twenty ſix Minutes upon the horizon of *Paris*, and having been obſerved at the Cape at nine a Clock, thirty ſeven Minutes, forty Seconds gives an hour twelve Minutes, forty Seconds difference betwixt the two Meridians of the two places, which being converted into degrees, make eighteen, and by conſequence the Charts are defective, and make the Cape more Eaſterly by near three degrees than in reality it is. The Abbot of *Choiſi* would needs be a witneſs of our Obſervations, and for ſome time led the Life of an Obſervator with us.

Towards the Evening we had notice ſent us a Shoar,

Shoar, that we muſt come aboard next Morning betimes; we went immediately all ſix of us to the Fort to take leave of the Dutch Gentlemen, and give them our Thanks: For, indeed, we could not be more civilly, nor more kindly uſed than we were. Beſides when we went on Board we found Preſents of *Tea* and Canary Wine, which the Governour ſent us, taking it kindly that we had left with him a Microſcope and a ſmall burning Glaſs.

The Governour ſends ſeveral Preſents to the Jeſuits.

Theſe Gentlemen ſeemed all much affected at our Departure. We pray God, ſaid they, embracing us tenderly. That the deſigns for which you are going to *China* may ſucceed, and that you may bring a great number of Infidels to the knowledg of the true God. At length we parted, very much touched alſo with their good deſires and civilities. As we paſt by the Governours apartment. He ſhewed us in a Tub full of Water, two little Fiſh, no longer than ones Finger. The *Portugueſe* call one of them the Gold-Fiſh, and the other the Silver-Fiſh; becauſe, in reality, the tail of the Male ſeems to be of Gold, and the Females of Silver. He told us that theſe Fiſh came from *China*, and that the perſons of Quality of theſe Countries as well as the *Japaneſe* had an extraordinary eſteem for them, and kept them in their Houſes out of Curioſity. We ſaw ſome of them afterward in the Palace of the General of *Batavia*, and at *Siam* in the Houſe of the Lord *Conſtance*, chief Miniſter of that Kingdom, and of ſome *Chineſe* Mandarins. The Ambaſſador had prayed the *Heer van Rheeden* Commiſſary General to write to the General of *Batavia*, that he would give us a Pilot to conduct us to *Siam*, and he

Curious Fiſh brought from *Japan*.

he having undertaken the Commiſſion, ſent the Ambaſſador, next day, a very obliging Letter for that General, wherein towards the end he added of himſelf, without any Sollicitation from us, an Article in our Favours. We ſpent the Night in packing up our Inſtruments again, and next Morning before day we put them into a Chaloop, which the Commander ordered to be in readineſs for us, and ſo we went on broad again.

We reimbarked in order to Sail.

This is all that paſt at the Cape of *Good Hope* in relation to our obſervations. Though we plied them day and night, yet they were not our only Employment. No ſooner had we got poſſeſſion of our little Obſervatory, but the Catholicks of that Colony, who are pretty numerous, had notice of it, and were thereat exceedingly rejoyced. In the Mornings and Evenings they came privately to us. There were ſome of all Countries, and of all Conditions, Free, Slaves, *French*, *Germans*, *Portugueſe*, *Spaniards*, *Flemings*, and *Indians*. They who could no otherwiſe expreſs themſelves; becauſe we underſtood not their Language, fell upon their Knees and kiſſed our hands. They pulled Chaplets and Medals out of their Boſoms to ſhow that they were Catholicks, they wept and ſmote their Breaſts. That Language of the Heart much more touching than words, wrought great Compaſſion in us, and obliged us to embrace thoſe poor People, whom Chriſtian Charity made us look upon as our Brethren. We comforted them the beſt we could, exhorting them to perſevere in the Faith of *Jeſus Chriſt*, humbly and faithfully to ſerve their Maſters, and to bear their troubles with Patience. We commended it to them particularly that they would examine their Conſciences at

What care was taken of the Catholicks at the Cape.

The Sentiments of the Catholicks on the Cape upon our arrival.

at night, and honour the holy Virgin, who was ableſt to procure them more Grace to live Chriſtianly, and to keep them from Hereſie. They who ſpoke *French*, *Latin*, *Spaniſh*, or *Portugueſe* were confeſſed. We viſited the Sick in their Houſes and in the Hoſpital. This was all that could be done for their Conſolation in ſo ſhort a time, they not having the Liberty to come on board of us and hear Maſs, nor we to ſay it to them a Shoar. Nevertheleſs it muſt have been ſuſpected at the Cape that we carried them the Sacrament. For two of our Fathers returning one day from on Board with a Microſcope in one of their Hands covered with Spaniſh Leather gilt, two or three of the Inhabitants walking upon the Shoar, imagined it to be the holy Sacrament which they were carrying to Catholicks in a Box. They drew near to the Father to know the truth of the matter; the Father told them what it was, and to convince them, made them look into the Microſcope. Then one of them told him, Sir, I thought it had been ſo, becauſe I know that you are the greateſt Enemies of our Religion. We could not but ſmile at that ſaying, but without making anſwer we kept on in our way ſtrait to the Fort.

The Jeſuits are ſuſpected of adminiſting the Sacraments.

To conclude all that concerns the Cape of *Good Hope*, it only remains that I relate what we learned of the ſtate of the Countrey. For ſome of our Fathers were charged to inform themſelves of that, whilſt the reſt were taken up about their Obſervations. In that Proſpect we made it our Buſineſs to get out of *M. Vanderſtellen* in the ſeveral Converſations we had with him all that could contribute to our Information; and we made

made acquaintance with a young Phyſician of *Breſlon* in *Sileſia*, called Mr. *Claudius*, whom the Dutch for his great Capacity entertain at the Cape. Seeing he hath already travelled into *China* and *Japan*, where it was his Cuſtom to obſerve every thing, and that he deſigns and paints Animals and plants perfectly well, the *Hollanders* have ſtop'd him there to aſſiſt them in making their new diſcoveries of Countries, and labour about the natural Hiſtory of *Africa*. He hath compleated two great Volumes in Folio of ſeveral Plants, which are drawn to the life, and he hath made a Collection of all the kinds which he hath paſted to the Leaves of another Volume. Without doubt the *Heer van Rheeden* who had always theſe Books by him at home, and who ſhewed them to us, has a deſign to give the publick ſhortly an *Hortus Africus* after his *Hortus Malabaricus*. Had theſe Books been to be ſold, we would have ſpared no Coſt to have bought them and ſent them to the Kings Library. Since this learned Phyſician hath already made ſome Progreſſes Sixſcore Leagues up into the Country towards the *North* and *Eaſt*, there to make new diſcoveries, it is from him that we got all the knowledg we have of that Country, of which he gave us a little Map made with his own hand, with ſome Figures of the Inhabitants of the Country, and of the rareſt Animals, which here are inſerted. The moſt remarkable things we learnt are what follow.

The *Dutch* finding that an eſtabliſhment in that place would be convenient for their Ships, which they yearly ſend to the *Indies*, treated with the Chief-Heads of that Nation, who conſented for

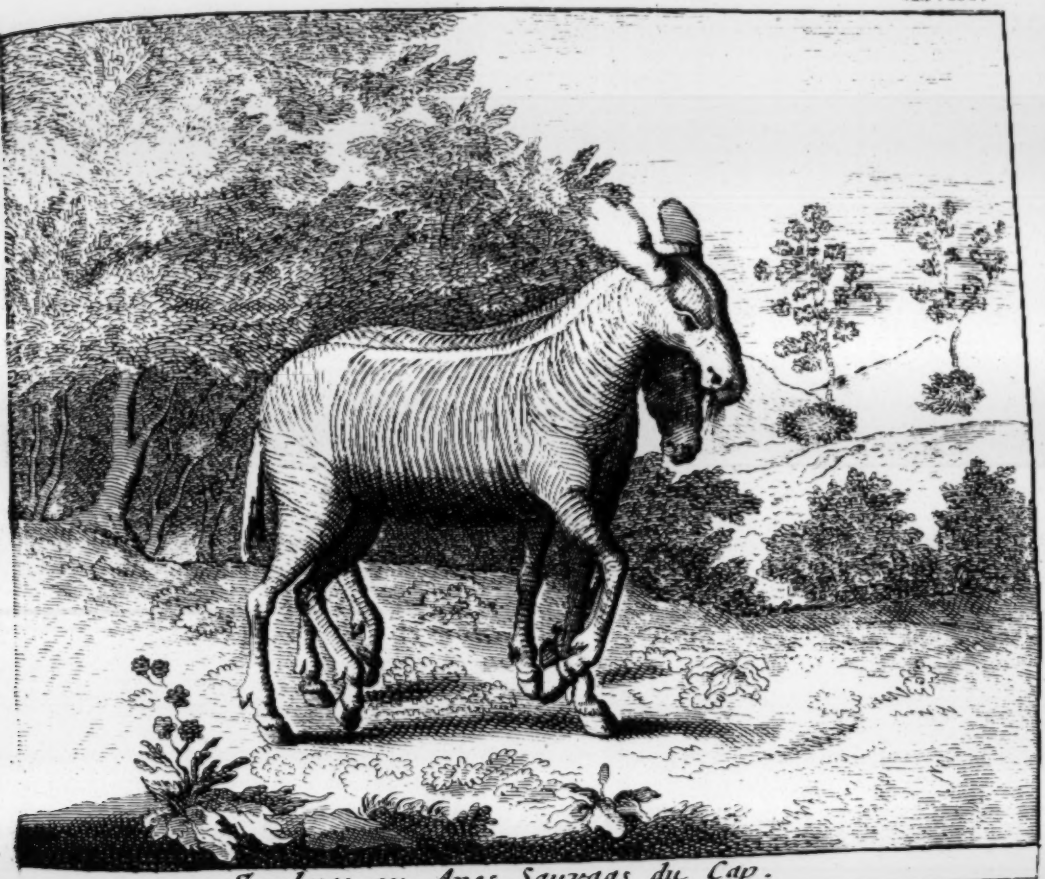
The *Dutch* ſettling on the *Cape*.

for a certain quantity of Tobacco and Brandy, to ſurrender that Country to them, and to withdraw farther up into the Continent. This agreement was made about the year 1653, and ſince that time they have taken a great deal of pains to make a firm ſetlement on the Cape. They have at preſent there a great Town and a Fort with five Baſtions which commands all the Road. The air is very good, the Soil excellent, and Corn grows there as well as in *Europe*; they have planted Vines which yield a moſt delicate Wine.

The different Animals that are to be found on the Cape.

Wild Game they have every where in abundance. Our Officers returned from Hunting and Fowling with wild Goats, Antelopes, Pheaſants and abundance of Partridges as big as the Woodhens of *France*, and there are four ſorts of them. The Oxen and the Sheep are got farther up amongſt the wild Natives of the Country; but that is a Traffic which the Company reſerves to themſelves, who buy them up for a little Tobacco, and ſell them again to the Inhabitants of the Cape, and to Strangers that put in there for freſh Proviſions. We ſaw Sheep there that weighed fourſcore pound weight, and were very good meat.

They have there alſo Civit-cats, many Wildcats, Lyons and Tygers which have very pretty skins and eſpecially huge great Apes that comes ſometimes in Troops down from the *Table-land* into the Gardens of private Perſons, and carry away their Melons and other fruit. Nine or ten Leagues from the Cape *Eaſtward* there is a Chain of Hills full of Lyons, Elephants, and Rhinoceroſſes of a prodigious bigneſs. Men of credit who have travelled there aſſured me that they had found the foot-trace of



Zembras ou Anes Sauvags du Cap.

The diff
Animals
are to
found on
Cape.

of an Elephant two foot and a half in diameter, and that they had ſeen ſeveral Rhinoceroſſes as high and big as an ordinary Elephant. All that I can ſay as to that, is that I have ſeen the two horns which that Beaſt carries on its Noſe, faſtned together as they are naturally, of a bigneſs and weight that inclined me to believe that what they told me of it was true. The Lieutenant of the Caſtle who went on that Progreſs, told me that the Rhinoceros being in rage runs his greateſt Horn into the Ground and continues to run a kind of Furrow with it, till he come up with him that has ſmitten him. The skin of that Beaſt is ſo hard, that it is Muſquet-proof, unleſs one take his time to hit it, when it ſhews its Flank, the only place of its body where fire-arms or halbards, that the Travellers carry, can wound it. There are Horſes and Aſſes there of extraordinary beauty. The firſt have a very little head, and pretty long Ears. They are covered all over with black and white ſtreaks that reach from their back to their belly about four or five fingers broad and are very pretty to look on, I ſaw the skin of one that had been killed, which my Lord Ambaſſador bought to carry with him into *France* as a very curious thing. As for the Aſſes, they are of all colours, they have a long blew liſt on the back that reaches from head to tail, and the reſt of the body like the horſe, full of pretty broad ſtreaks, blew, yellow, green, black and white, all very lively.

A prodigious Elephant.

A property of the Rhinoceros.

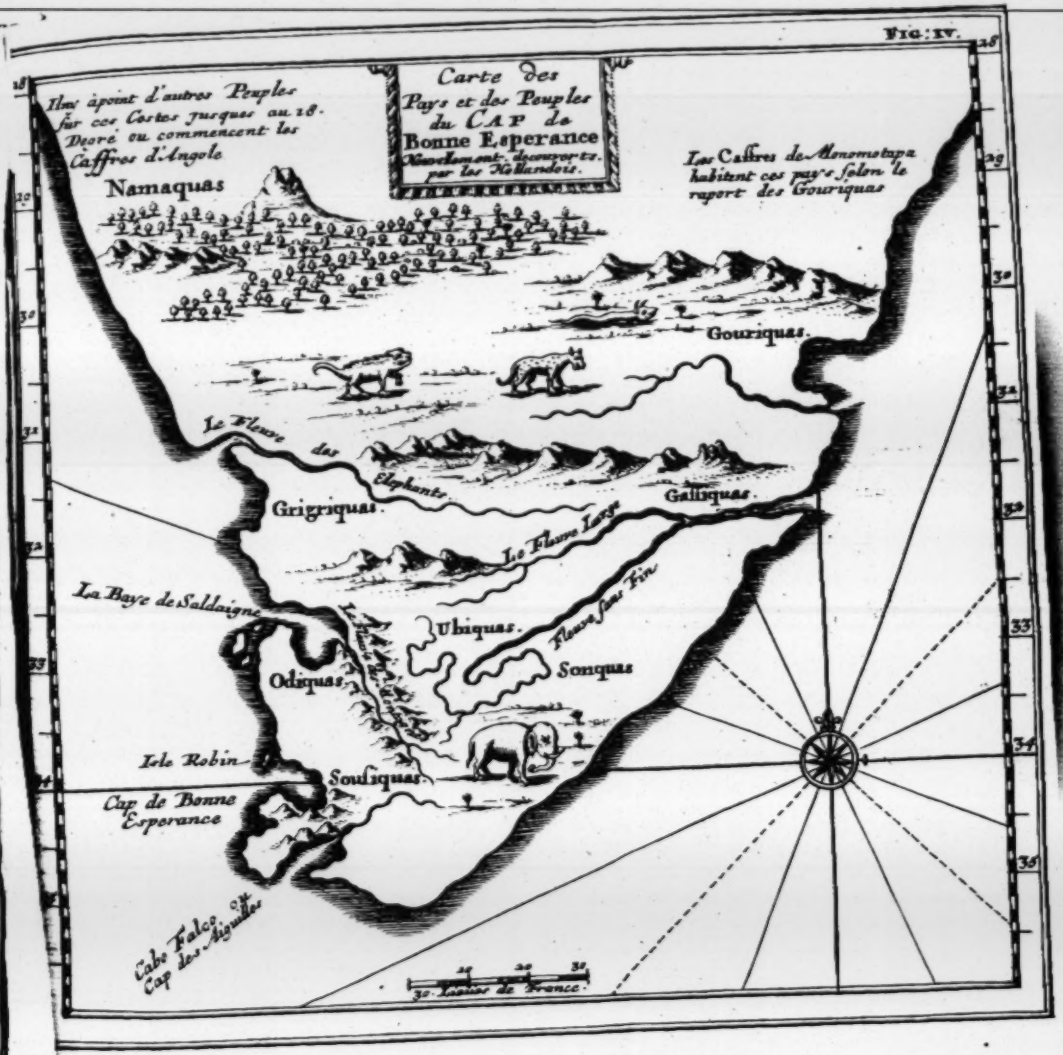
Stags are ſo plentiful there that they are ſeen feeding in Flocks like Sheep, and I heard the Commanders Secretary ſay, and the Commander himſelf too, that they had ſeen ten thouſand of them together in a Plain which they found in a Wood.

There are not ſo many Lyons nor Tygers as Stags, but yet there is a great many of them, and I can eaſily believe it because of the vaſt number of thoſe Beaſts skins wherein they Trade at the Cape. They keep not ſo cloſe to the Woods, but that they come ſometimes to places inhabited, where they ſet upon any thing they meet, and even upon Men themſelves. There happened an inſtance of this while we were there, and the Commiſſary-General told us it. Two Men walking at a diſtance from their habitations perceived a Tyger, one fired at it and miſſed it, upon which it made a ſpring at him and brought him to the ground: the other ſeeing in what extreme danger his Comrade was, fired at the Tyger and wounded his Friend in the thigh; The Tyger in the mean time having received no hurt, left his prey, and made after this Man; the firſt getting up again came in, in the nick of time and killed the Tyger. They ſay that this Beaſt hath ſuch an inſtinct that amongſt an hundred Men it will ſingle out him that fired at it, and leave all the reſt. A month before, the like accident almoſt happened of a Lyon who tore to pieces a Man and his Servant, pretty near the habitations, and was afterwards killed himſelf.

Several ſorts of Fiſh at the Cape.

At the Cape we took a great may excellent Fiſh. Amongſt others Mullets, and of thoſe fiſh which in *France* they call *Dorades*, or *Gilt-heads* and are far different from the Dolphin which is much bigger and better deſerves that name, becauſe of its yelloviſh colour and golden ſpecks, that make it paſs for one of the lovelieſt Fiſh that ſwims in the Sea. We took alſo great numbers of Soals, and ſome Cramp-fiſh. The Cramp-fiſh is an ugly Fiſh,

FIG: XV.


Carte des
Pays et des Peuples
du CAP de
Bonne Esperance
Nouvellement decouverts
par les Hollandois.
Il n'y a point d'autres Peuples
sur ces Cestes jusques au 18.
Degré ou commencent les
Caffres d'Angole
Namaquas
Les Caffres de Monomotapa
habitent ces pays selon le
raport des Gouriquas
Gouriquas.
Le Fleuve des Elephants
Grigriquas.
Gassiquas.
Le Fleuve Large
La Baye de Saldaigne
Ubiquas.
Fleuve sans Fin
Sonquas
Odiquas
Isle Robin
Sousiquas
Cap de Bonne
Esperance
Cabo Falco ou
Cap des Aiguilles
30 Lieues de France

Fiſh and very ſoft, which hath the virtue, when they fiſh for it, to cauſe a numneſs in the hand and arm. We ſaw many Sea-Wolves there, which ſeem to be well enough named. There are *Pinguins* there alſo. Theſe are water-foul, without wings, and are conſtantly almoſt in the water, being truly amphibious.

In the year 1681. the *Heer Vanderſtel* ſetled a new Colony, conſiſting of fourſcore and two Families, nine or ten Leagues farther up in the Country, and called it by the name of *Hollenbok*. Some affirm that there are Gold Mines on the Cape. They ſhewed us Stones found there which ſeemed to confirm that opinion; for they are ponderous, and with a Microſcope one may diſcover on all ſides ſmall particles that look like gold. Golden Mines on the Cape.

But the moſt curious thing we found on the Cape was an exact Map of the places about newly diſcovered by a Hollander, with a Latin relation of the Nations that inhabit them. Both were given us by a Man of Credit who hath ſet down nothing but what himſelf was an eye-witneſs of, the tranſlation of it follows.

A Tranſlation of a Latin relation of the Places about the Cape.

" The *South* point of *Africa* is no leſs remote " from *Europe*, than the manner of its Inhabitants " are different from ours. For theſe People are " ignorant of the Creation of the World, the " Redemption of Mankind, and the Myſtery of " the moſt Holy Trinity. However they adore a " God, but the knowledge they have of him is " very confuſed. In honour of him they kill " Cows and Sheep, and Offer Him the Fleſh and " Milk in Sacrifice, as a token of their gratitude

" towards that Deity, who grants them as " they believe, ſometimes Rain and ſometimes " fair weather according as they ſtand in need " of it, they expect no other life after this. Not- " withſtanding that they have ſtill ſome good " qualities which ſhould hinder us from deſpiſing " them: for they have more Charity and Fidelity " one toward another then is to be found common- " ly amongſt Chriſtians. Adultery and Theft " are with them capital Crimes always puniſhed " by Death. Tho every Man has the liberty to " take as many Wives as he is able to maintain, " yet none of them, not of the richer ſort is to " be found with more than three.

The Manners of the Inhabitants of the Cape.

" Theſe People are divided into ſeveral Nati- " ons, who have all the ſame way of living. " Their ordinary Food is Milk and the fleſh of " the Cattle which they keep in great quantity. " Every one of theſe Nations have their Head or " Captain whom they obey, that Office is Hereditary, and goes from Father to Son. The Right " Succeſſion belongs to the Eldeſt, and that they " may retain the Authority and Reſpect, they are " the only Heirs of their Fathers, the younger " having no other inheritance, but the obligation " of ſerving their Elders. Their Cloaths are no " more but plain Sheep-skins with the wool, pre- " pared with Cows dung and a certain Greaſe that " renders them inſupportable both to the eye and " ſmell. The firſt Nation in the Language of " the Country, is called *Songuas*. The Europe- " ans call thoſe People *Hotentots*, perhaps becauſe they " have always that word in their mouth when " they meet Strangers. Seeing they are nimble, " ſtrong, bold, and more expert than others in " handling

" handling their Arms, which are the Javelin and " Arrows, they go and ſerve other Nations as Sol- " diers, and ſo there is not one Nation who beſides " their own Natives have not alſo *Songuas* in their " Militia. In their own Country they live in " deep Caves, and ſometimes in Houſes as others " do. They live much by Hunting, at which " they are very dextrous: they kill Elephants, " Rhinoceroſſes, Elks, Stags, Antelopes, wild " Goats and ſeveral other Beaſts, of which there " is a prodigious quantity on the Cape, they gather " alſo at certain times the Honey which the Bees " make in hollow Trees and Rocks.

Their Arms

Their Food.

I will make a little digreſſion from this relation, that I may give an account of what we our ſelves have ſeen of thoſe people, or what we learned of them from very ſure hands. The *Hotentots* being perſwaded that there is no other life after this, labour as little and take as much eaſe as they can in this World. To hear them talk even when they are ſerving the Dutch, for a little Bread, Tobacco, or Brandy, they look upon them as ſlaves who labour the Land of their Country, and as People of no Courage who ſhut themſelves up within Houſes and Forts to ſecure them from their Enemies, whilſt their people Encamp ſecurely in the open Fields without ſtooping ſo low as to labour Land. By that way of living they pretend to demonſtrate that they are Maſters of the Earth, and the happieſt People of the World, becauſe they alone live in liberty and repoſe, wherein they place their felicity. Whilſt we were in the Companies Garden, a leading Man amongſt them ſeeing how civilly we were uſed by the chief of the Dutch there; came to the Ob-

Their blindneſs as to matters of Religion.

Their Opinion as to their own way of living, and that of Strangers.

ſervatory, and there meeting Father *Fontenay*, he preſented him with two Oranges, ſaying to him in Portugueſe, *Reverendo Padre, Géral dos Ottentots à voſſa Senhoria*; thereby intimating that his Captain and Nation congratulated our arrival.

Whatever good Opinion they may have of themſelves, they lead a wretched life. They are naſty even to exceſs, and it would ſeem that they ſtudy to make themſelves hideous. When they would deck themſelves, they rub over their heads, face, and hands, with the ſutt of their kettles, and when that is wanting, they have recourſe to a certain kind of black greaſe, that makes them ſtink and look ſo horridly that there is no enduring of them. Hence is it that their hair which is naturally almoſt as woolly as the hair of *Negroes*, runs into little round knots, to which they faſten pieces of Copper or Glaſs. Thoſe amongſt them of greateſt note to theſe Ornaments add great Ivory Rings which they wear about their Arms above and below the Elbows. Their food is far more ſurpriſing than all the reſt for they make a delicious diſh of the Vermin that breeds in the skins wherewith they are clad. We have ſeen this oftner than once, otherwiſe we could never have believed it. The Women beſides this Apparel, encompaſs their legs with the guts of Beaſts, or ſmall skins which they cut for this uſe: they do it to preſerve them from the prickings of Thorns, when they go through the woods, and to have always a preſent remedy againſt hunger if they ſhould be put to a pinch. Their Attire conſiſts of ſeveral ſtrings of Beads made of Shells or Bones of different colours, whereof they make themſelves Neck-laces and Girdles, and ſome thicker

The Apparel of the Men and Women.

Hottentots habitans du Cap de Bonne Esperance.

The
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and

thicker Rings which they wear about their Arms.

However Barbarity has not ſo totally effaced all the Tracts of Humanity in thoſe People, but that there remains ſtill ſome footſteps of Virtue: they are truſty, and the Dutch allow them free acceſs into their houſes without any fear of being Robbed by them. Nevertheleſs it is ſaid, that they are not ſo reſerved as to Strangers, or to the Dutch who are new comers, who know them not ſo well as to get them puniſhed for it. They are beneficent and helpful, and keep nothing wholly for themſelves. When they have any thing given them, if it can be divided, they give a ſhare of it to the firſt of their acquaintance they meet, nay they'll hunt about for them for that purpoſe, and commonly keep the leaſt ſhare of what they have to themſelves. Their Moral Virtues.

When any one amongſt them is Convicted of a Capital Crime, as of Theft or Adultery, the Captain and chief Men Aſſemble, and having fairly Tried the Priſoner, they themſelves are the Executioners of their own Sentence, they knock him on the head with Cudgels, every one coming in order and according to his quality to give him a blow, after the Captain in honour hath given him the firſt; or otherwiſe they run him through with their Javelins. They ſay, they are Aſtrologers and Herbaliſts, and Men of Credit aſſured us that they pretty well underſtood the diſpoſition of the Heavens, and that they would diſtinguiſh Simples, even in the night-time by the touch and ſmell. They are exceſſively jealous of their Liberty, and the Dutch Commander told us that he had a mind to tame one of them by making him his

The manner how they puniſh Crimes.

The knowledges they have of the Heavens and Natural things.

They are ſo accuſtomed to Liberty, that they cannot live under the leaſt conſtraint.

his Domeſtick Servant in his tender Age: However when he was grown up, there was a neceſſity of giving him leave to be gone, which he inſtantly deſired, ſaying, that he could not ſubmit to the rack of a regular life, that the Dutch and ſuch other Nations were Slaves to the Earth, and that the *Hotentots* were the Maſters of it, that they were not forced to ſtand with the Hat continually under their Arm, and to obſerve a hundred uneaſie Cuſtoms; that they ate when they were hungry, and followed no other Rules but what Nature taught them, after all they are merry, ſprightly, brisk in their words, and ſeem to have wit.

They have ſome very odd and whimſical Cuſtoms. When a Woman has loſt her firſt husband, ſhe ought afterwards to cut off as many joynts of her fingers beginning at the little finger, as ſhe Marrys new Husbands. The Men in their youth make themſelves half Eunuchs, pretending that that contributes much to the preſervation and encreaſe of bodily agillity. They are all either Hunters or Shepherds, theſe dwell in Caves, and live on their Prey: theſe feed on their Flocks and their Milk: They lodg in Huts made of the branches of Trees, covered with skins and mats like to tents; the door of them is ſo low, that there is no entring but upon all four, and the roof ſo little raiſed, that one cannot ſtand upright in them. Four or five Families lodg in one of theſe hovels which is not above five or ſix Geometrical paces in circumference: they make the fire in the middle, and the apartments are only diſtinguiſhed by holes dug in the ground two foot deep. But let us now go on with the Relation which we have interrupted.

The Hunters live in the Woods and the Shepherds in Cottages: A deſcription of theſe Cottages.

The

Namaqua. Peuples Nouvellem. decouverts vers le Trop.q. du Capricorne.

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tages.

The ſecond Nation is that of the Namaquas, *the Figure of whom is here repreſented. The firſt time we diſcovered them was in the year* 1682. *We entred their Village, and by ſome* Caffres *that ſerved us for Guides, we ſent their Captain* Tabacco, *a Pipe, Brandy, a Knife and ſome bits of Coral. The Captain accepted our Preſents, and in gratitude ſent us two fat Sheep each of whoſe Tails weighed above twenty pound weight, with a great veſſel full of Milk, and a certain herb which they call* Konna; it is probable that that famous Plant which the *Chineſes* name *Ginſſeng*: for *Monſieur Claudius* who hath ſeen it at *China*, affirms that he found two Plants of it upon the Cape, and ſhew'd us the intire Figure of it which he had drawn to the life, and which *Monſieur Thevenet* lately gave me a ſight of. *They uſe* Kanna *as frequently as the Indians do* Betle *and* Areka. *Next day one of their Captains came to us: He was a Man who for the tallneſs of his Stature and a certain fierceneſs in his looks, was reſpected by his Country-People, he brought along with him fifty young Men, and as many Women and Girls. The Men carried each of them a Flute in their hand made of a certain Reed very well wrought, which rendred a pretty pleaſant ſound. The Captain having given them the ſign, they fell a playing all together upon theſe Inſtruments, with which the women and girls mingled their voices, and a noiſe which they made by clapping of their hands. Theſe two Companies were drawn into two rings one within another. The firſt, which was the outmoſt, and made up of the Men, encompaſſed the ſecond or the ring of the women, that was within them, both men and women danced thus in a round, the Men turning to the right hand and the Women to the left, whilſt an Old Man ſtanding in the middle with*

The *Namaquas* lives in Villages, and are politer than the reſt.

Their Muſick and Inſtruments.

Their way of Dancing.

with a ſtick in his hand beat the time and regulated their cadence. Their Muſick at a diſtance ſeemed to be pleaſant way and harmonious too, but there was no kind of regularity in their dance, or rather it was a meer confuſion. The Namaquas *are held in great reputation amongſt thoſe People, and are accounted brave, Warlick, and Potent, though their greateſt Forces exceed not two thouſand Men bearing Arms. They are all tall of Stature and ſtrong, have good natural ſenſe; and when any queſtion is put to them, they weigh their words well before they anſwer, and all their anſwers are ſhort and grave. They ſeldom laugh, and ſpeak very little, the Women ſeem to be naſty, and are not near ſo grave as the Men.*

The Strength, Courage, and Manners.

The *Ubiquas* are given to Thieving.

The third Nation are the Ubiquas. *They are by Profeſſion Robbers, and rob the* Africans *as well as Strangers. Though they are not able to ſend five hundred Men into the Field, yet it is not eaſie to root them out, becauſe they retreat into inacceſſible Mountains. The* Gouriquas *make the fourth Nation which is but of ſmall extent. The* Ilaſſiquas *makes the fifth, and are more numerous: they are Rich and Powerful, little verſed in the art of War; contrary to the ſixth Nation, I mean, the* Gouriquas *who are great Warriours. The ſeventh Nation are the* Souſiquas, *and the* Odiquas *are their Allies.*

The different Nations diſcovered by the Dutch.

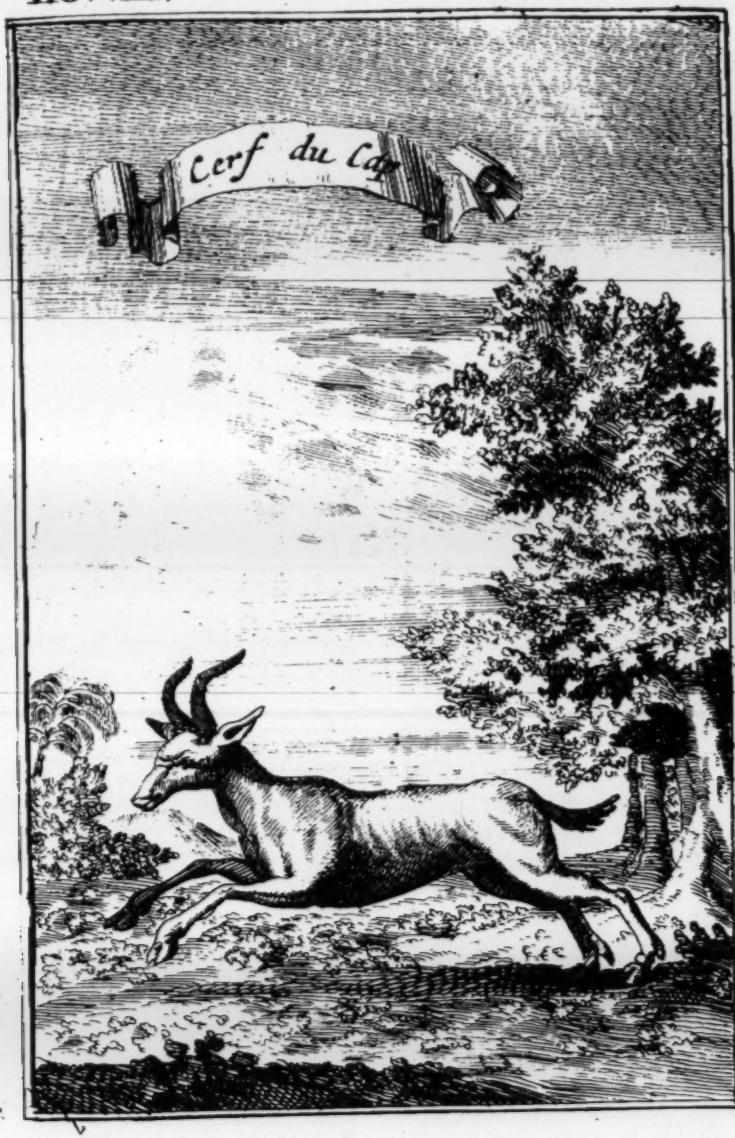
The Sea-cow.

In the great Rivers there is a Monſtrous Creature which they call a Sea-cow, and equals the Rhinoceros in bigneſs, the Fleſh, or to ſay better, the Lard of it is good to eat, and hath a very pleaſant taſte, I have here given you a cut of it; as to Trees, Plants and Flowers, there are infinite numbers of them, and thoſe very curious, not only for their beauty, but for their particular virtues alſo.

In

Fig: VII.

Fig: VIII.



Part II

FIG. IX.

In the Progreſs they made which laſted five Months, they advanced as far North-ward as the Tropick; that is to ſay, they diſcovered two hundred Leagues of the Country, keeping always within ten or twelve Leagues of the Weſtern Ocean. The Commander *Vanderſtel* was there in Perſon, accompanied with fifty eight Men well Armed. His *Caleſh* came after him and forty Waggons with twenty eight Horſes, three hundred Sheep, and a hundred and fifty Oxen. Theſe laſt carried the Baggage and drew the Waggons, and the Sheep ſerved for food to the Travellors. He ſet out with his Company from the Cape of *Good-hope* about the latter end of *May*, which is the Winter time in that Country, and he choſe that ſeaſon, that he might not want Water and Forrage in the Deſarts which it behoved him to croſs over. They diſcovered ſome different Nations the eight and twentieth Degree of Latitude, who live in a pleaſant Countrey abounding in all ſorts of Fruits and Animals. Before they got thither, they found many Deſarts and Mountains one of which was ſo high, that the Commander aſſured us they were forty days in mounting up to the top of it. They were all both Man and Beaſt like to have been killed with thirſt, and were many times in danger of being devoured by the wild beaſts which they met in Troops. He had much ado to ſave himſelf from a Rhinoceros of a huge bigneſs that was within three ſteps of him ready to tear him in pieces, had he not eſcaped it by flinging himſelf to one ſide, and getting out of ſight of the Beaſt, which ſought about for him a long while to have rent him.

The Governor of the Cape made a Progreſs up into the Country.

The danger he was in of loſing his life.

But

But when they came to the 27th. Degree of Latitude about ten or twelve Leagues from the Coaſt of the Ocean; they met with a very numerous Nation, and far more tractable than any they had met with till then. M. *Vanderſtel* had with him two Trumpets, ſome Hobois, and five or ſix Violins, and ſo ſoon as the People heard the ſound of theſe Inſtruments, they came flocking about them, and ſent for their Muſique, conſiſting of near thirty perſons, who had almoſt all different Inſtruments. He that was in the middle had a very long Cornet made of the gut of a Bullock dried and prepared, the reſt had Flagellets and Flutes made of Canes of different lengths and thickneſs. They bore their Inſtruments much after the ſame manner as ours are, but with this difference that there is but one hole, which reaches from one end to the other, and is much wider than that of the Flutes and Flagelets commonly uſed in *France*. To tune them together, they make uſe of a Ring that hath a little opening in the middle, which they move up or down in the pipe by means of a little wand, according to the note they would have it tuned to. They hold their Inſtrument with one hand, and with the other preſs their Lips againſt the Inſtrument that ſo they may blow full into the Pipe, that Muſick is ſimple, but it is harmonious. He that is Maſter of the Conſort having made all the other Muſicians tune their Inſtruments according to the Key and Note of the Cornet, which he has by him, bids the Tune that is to be played, and with a great ſtick beats the time ſo as he may be ſeen of all.

Their Muſick, Inſtruments and Dancing.

The Muſick is always accompanied with Dances, which conſiſt in leaping, and certain motions

motions of the feet, without budging out of the place they are in. The Women and Maids, making a great ring about the Dancers, only clap their hands, and ſometimes knock with their feet in cadence. None but the players on the Inſtruments change their place in Dancing, except the Maſter of the Muſick, who ſtands motionleſs that he may keep them in tune and time.

The Men are well ſhapen and robuſt; they have long hair, which they ſuffer to hang down and dangle about their ſhoulders. Their Arms are the Arrow and Javelin, which hath ſome reſemblance with the Lance, their Apparel conſiſts in a long Cloak of a Tygers skin, that reaches down to their heels, ſome of them are as white as the *Europeans*, but they ſmut themſelves with greaſe and the powder of a certain black ſtone, wherewith they rub over their face and whole body. Seeing their Fields and Woods abound with very rare ſimples of all ſorts, they are all Herbaliſts. Many of them are very skilful in Minerals too, which they know how to melt and prepare, but they have no great eſteem for them, perhaps, becauſe there are a great many Gold, Silver and Copper Mines in their Country. Their Women naturally are very fair, but to pleaſe their Husbands they make themſelves black as they do.

Married Women have the upper part of their head ſhaved, and upon their ears long ſharp pointed ſhells. They cover themſelves with the skins of Tygers, coloured Rats, which they tye about their bodies with thongs. That Nation highly value a certain kind of pith of ſtone, which is not to be found but in the heart of ſome Rock, and is pretty hard and of a very dark colour. Experience

Their Apparel.

perience hath taught them that that Mineral is of a wonderful Virtue to bring Women to Bed when they are in Labour, and to make their Cows, Sheep, and Goats eaſily bring forth. When the Dutch blew up a great Rock with a Mine they ſprung, they were vexed and complained of it as if they had been Robbed of a great Treaſure. Upon my return I had a piece of that Mineral given me, with ſome of the other ſorts that have been found in that Country.

There are many other ſorts of Animals and Inſects to be found there, whereof theſe are the Figures. The firſt is a Serpent with horns, called the *Ceraſtes* which has not been hitherto ſeen, and whoſe poiſon is extremely dangerous. Secondly, a Camelion that changes it ſelf into all colours. And has a cry like to a Rat. Thirdly, a Lizard, when one ſtrikes him he makes a Moan like a Child that cries, and growing angry briſtles up his ſcales wherewith he is rough all over. His Tongue is blewiſh and very long, and when any body comes near him, he is heard to blow with great violence. There is another Lizzard alſo to be found there, that is marked with three white croſſes, but the bite of it is not ſo dangerous as that of the firſt.

From all that hath been ſaid, it plainly appears, that that Part of *Africa* is no leſs Peopled, leſs Rich, nor leſs Fertile in all ſorts of Fruits and Animals, than the other Parts already diſcovered, though it hath been ſo long neglected. The People who inhabit it are neither Cruel nor Wild, and want neither Docility nor Wit, as appears more and dayly, by the Commerce that the Dutch entertain with them. But it is their great

Mis-

FIG. X.

Fig. XI.

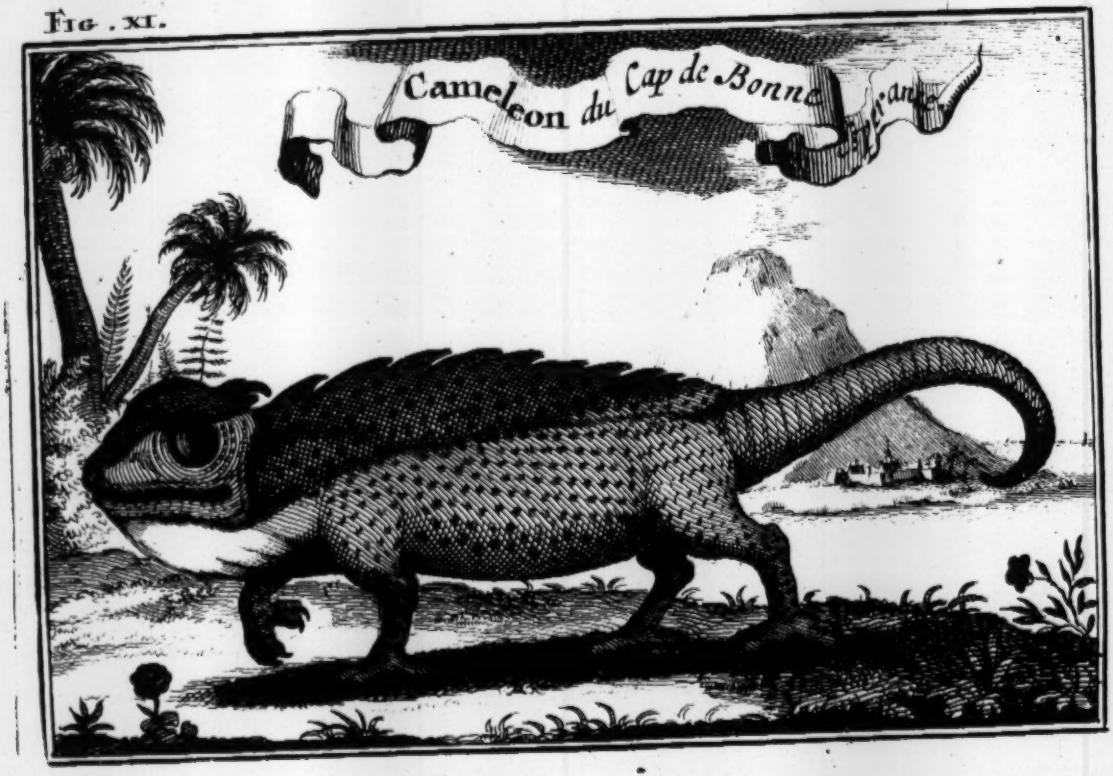
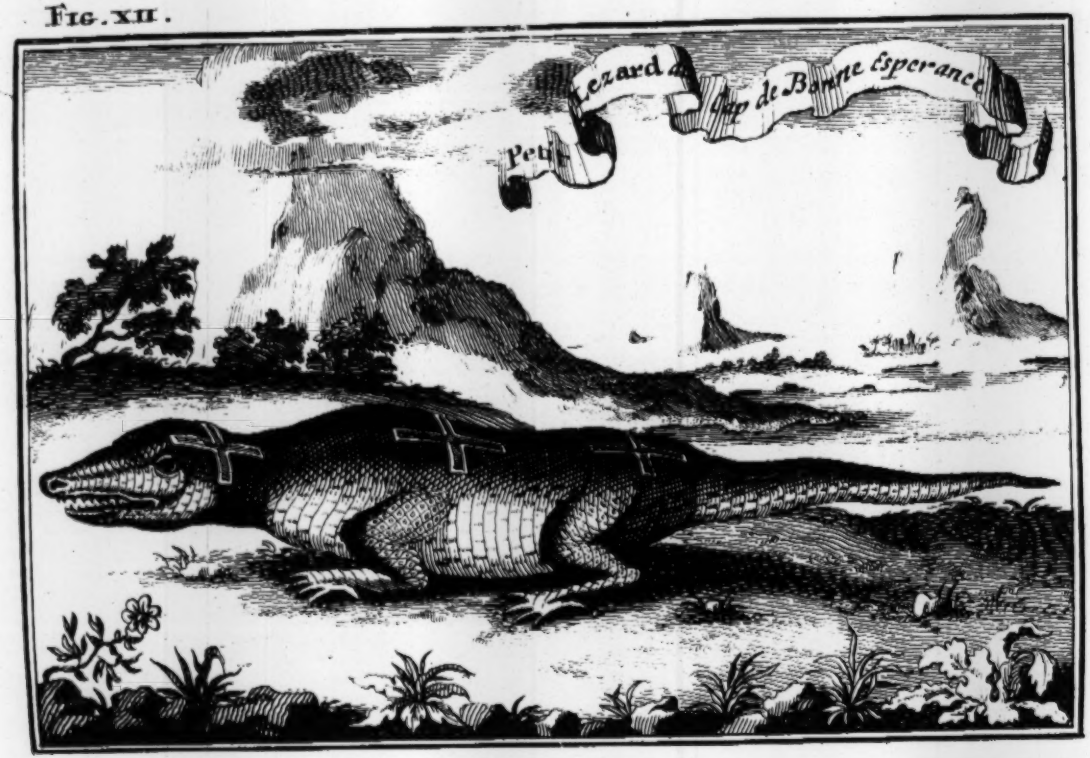


Fig. XII.



GRAND LEZARD DU CAP.

Misfortune, and not enough to be lamented, that being ſo numerous a People, they have no Knowledg of the true God, and that no body endeavours to inſtruct them. Men, indeed, travel over all their Country, and even viſit them at their Habitations in the thickeſt Foreſts, they croſs over their ſcorching Deſarts, and with much Hardſhip, Charges and Danger, climb over their ſteepeſt Mountains. But this is only done to diſcover their Mines, to examine the Plentifulneſs of their Provinces, to learn their Secrets, and the Virtues of their Simples, and to grow rich by their Commerce. The truth is, ſuch an Enterpriſe, and the Execution of ſo great and difficult a Deſign would be very laudable, if Zeal for the Salvation of their Souls came in for a ſhare, and if in trading with them, one did teach them the way to Heaven, and the Eternal Truths.

The Misfortunes of thoſe Idolatrous People, and the ſmall hopes there is of converting them.

Zealous Miſſionaries, who would look upon thoſe People as ranſomed by the Blood of Jeſus Chriſt, and for all they are ſuch Savages, as capable of glorifying God to all Eternity, as the Nations who are moſt Polite, would be very neceſſary in that remote Part of *Africa*. In the firſt place, they would be aſſiſtant to the Catholics of the Cape, who are many years without Maſſes and the Sacraments, for want of Prieſts. They would at the ſame time inſtruct the *Hottentates*, already known, and the more eaſie to be won over to Jeſus Chriſt, that they have no conſiderable Vice that may divert them from Chriſtianity. In proceſs of time they might advance up to the more diſtant People, of whom, by Gods Grace, many might be brought in to the Sheep-Fold of our Saviour.

Theſe

Our Departure from the *Cape of Good-Hope.*

Theſe are the Particulars concerning the Cape which we learned during our abode there. We had reſolved to weigh Anchor the Sixth of *June*, and for that end all were got on Board in the Morning, but we wanted a Wind to carry us out. Next day, the Seventh, a Breeze blowing from North, we weighed and put under Sail about ſeven of the Clock, and having beat a little, that we might ſtand clear of the Tail of the *Lyon*; we doubled the Cape without any difficulty. They affirm this to be one of the moſt dangerous places in all the Ocean. The truth is, there is a very rough Sea there, and there is always danger with a contrary Wind; but, thanks be to God, we found none, becauſe we had a fair Wind. We had, indeed, always very high Seas, and our Ship rouled and made ſo much Travel, that we could neither ſtand nor ſit without ſomething to hold by, and far leſs Reſt in the Night-time. However we eaſily took heart, becauſe we made a great deal of way with theſe high Weſt and South-weſt winds. This continued about eighteen days, in which time we ran near ſeven hundred Leagues. Nay, we had made more, but for the Currents which we met near to the Iſle of *Madagaſcar*, that were contrary to us: we ran at firſt to the thirty ſeventh Degree of South Latitude, that we might find the weſterly Winds, becauſe in the Seaſon we were in then, they commonly reign there. Nevertheleſs, about the time, that's to ſay, on the ſixteenth about eleven a Clock in the Morning, at the height of thirty ſix Degrees South Latitude, whilſt we were making pretty good way with a fair Gale, on a ſudden the Wind changed right on head, and back-filled our Sails

Sails with ſo much violence, that we were like to have ſailed all our Maſts, and had much ado to bring the Ship about and get our Sails in the Wind again. The *Heer St. Martin* warned us that we ſhould tell our Pilots not to ſtand to the South, but as little as they could, and that ſo ſoon as we ſhould find the Weſt-winds, make the beſt of our way, and bear away ſtreight Eaſt. He aſſured us that the Dutch had obſerved, that the more they ſtood to the Southward, the more violent Winds they found, and that ſometimes they changed ſo ſuddenly from Stern to Stemm, that many times they had their Sails blown away, and their Maſts brought by the Board. But there was no neceſſity of giving this laſt Advice to *Monſieur de Vaudricourt*, for there never was a more vigilant and induſtious Commander, and we fared the better for it, eſpecially that day; for if the Ships Company had not been looking out, and the Officers upon the Deck, we had run great risk of loſing, at leaſt our Maſts and our Sails.

Navigators ought to be always on their Guard about the thirty ſixth Degree South Latitude.

Hereby it is apparent enough, that the leſs Ships ſtand away to the Southward, the better it is, and that if they met with weſterly Winds at the height of the Cape, they ſhould ſteer their Courſe, without giving themſelves the trouble of running into more Latitude, becauſe of the Winter Seaſon, and the Accidents I have been ſpeaking of, which without Caution and Circumſpection, are not to be avoided. It is not the ſame in coming back, as we found it in our Paſſage off of the Iſle *Maurice*; and I heard alſo a Dutch Pilot, whom we took in at *Batavia* to carry us to *Siam*, tell my Lord Ambaſſador ſo. He ſaid,

Neceſſary Remarks for thoſe who are bound to the *Indies* from the *Cape*.

that in the Summer-time, which we took to return again to the Cape, the beſt way was to ſtand away Southward to the thirty fifth or thirty ſixth Degree of Latitude, for avoiding ſome furious Guſts of wind, which happen commonly near the Iſles *Maurice* and *Medagaſcar*; that theſe Guſts are like *Hurricanes*, which endanger the beſt Ships. That was a very diſcreet Warning, and two violent Storms that we met with in thoſe very ſame Parts, as I ſhall relate in its proper place, convinced us of the Truth of it.

I have already obſerved that we were put in vain Hopes, that being paſt the Line, we ſhould find at the height of ſix or ſeven Degrees South Latitude, fair Winds to carry us to the Cape of *Good-hope*. We were no leſs deceived after we had doubled the Cape, in our Expectation of the Weſterly Winds, that were ſo confidently promiſed us, if we ſtood off to the thirty ſixth or thirty ſeventh Degree South. We followed theſe Inſtructions; but we found that what the *Heer Van Rheeden* ſaid was true, when he aſſured us that their Pilots had obſerved within theſe four or five years, that the Seaſons and Winds were extreamly altered, and that there was no truſting to paſt Experience, but to ſail with all circumſpection.

Seeing our Pilots ſteered their Courſe according to the Inſtructions that were given them in *France*, they bore away South to the thirty ſeventh Degree of Latitude and farther, that they might preſerve the Weſt Winds, but there we loſt them; for having met with them upon our ſetting out from the Cape, they failed us at the thirty fourth Degree. Nay, they began to be both

both ſo contrary and ſo high, that we never met with ſo rough a Sea as we had then; nothing but Mountains and Abyſſes, and the Waves broke againſt the Ship with ſo much violence, that they made almoſt as great a Noiſe as a Canon Shot, ſo that had not ſhe been a ſtrong Ship, and had the Weather laſted many days longer, ſhe would have been in great danger of ſpringing Leaks, and of being foundered. The Waves ran ſo high, and broke ſo violently, that they went clear over our Stern, and poured in ſeveral Tuns of Water at a time betwixt Decks, which was very uneaſy and tireſome to the Ships Company.

Prayers made for obtaining of fair Weather.

After ſix or ſeven days, theſe Winds did indeed abate a little, but then they became contrary. This obliged us to have our recourſe to the Holy Virgin, to whom the whole Ships Company vowed a *Novenary*, or a nine days Devotion, to pray her that ſhe would obtain a fair Wind for us, becauſe having made little or no way for near a Fortnight, we were afraid of being forced to put into the Coaſt of *Malabar* or the Iſle of *Ceilon*, or at leaſt to come too late to *Batavia*, for making the Voyage of *Siam* that year. We had the more cauſe to dread that Delay, for that we began to have a great many ſick on board, not only becauſe of the bad Weather, but alſo of bad Victuals, which now began to be ſpoilt. We had at leaſt ſixty ſick at a time from the Cape to *Batavia*, moſt of them of Scurvies, a Diſtemper which rotted their Legs, their Mouth, and made their Teeth drop out. We had then a fair Occaſion to aſſiſt thoſe poor Wretches in the Work of their Salvation. We did all we could to adminiſter

Sickneſs amongſt the Ships Company.

niſter to them Spiritual Comfort in their Troubles, by teaching them to make a good uſe of them. It was eaſie to make them reſolve to reſign themſelves to the Will of God, in the violent Pains they endured, eſpecially when they were dreſſed; the Chirurgeons being obliged to ſcarifie their Gums, even to the Palate of their Mouth, and then make them waſh their Mouth with Vinegar or Brandy to ſtop the Putrefaction, and hinder a Gangreen. We were ſometimes ſurpriſed to ſee in what tranquility they were amidſt their Paine; how indifferent as to Health or Sickneſs, Life or Death, deſiring nothing in this World, but that God's Will might be fulfilled. They ſhew'd ſo much Earneſtneſs to hear Maſs and to Communicate, that getting their Meſs-mates to carry them up upon the Deck, you might ſee them faint away, and yet return ſatisfied, though far ſicker than before they had performed their Devotion. Doubtleſs this was a great Comfort to us, which was much encreaſed by the Converſion of two poor Sea-men Calviniſts, who were ſhipped without the Ambaſſadors knowledge. Had it been known that they were Hereticks, they would never have been ſuffered to make their Voyage; but Divine Providence made uſe of the Curioſity they had of going to *Siam*, to bring them into the way of Salvation. They had much ado to reſolve upon it, but at length, being gained and inſtructed by one of our Fathers, they publickly renounced the Errors of *Calvin*. Father *Fontenay* having made a ſhort Exhortation to them to confirm them in the Reſolution of living and dying good Catholicks, received their Abjuration the third Sunday after *Whit-Sunday*. They were afterwards farther inſtructed

The Patience and Piety of the Sea-men.

ſtructed to prepare them for their firſt Communion, which ſometime after they performed with much Piety, and ſince that time both of them have lived very exemplarily in the Ship.

We began then our Novenary the ſeventh of *July*, and next day our Prayers were heard. There aroſe ſo favourable a Wind, that we made fifty Leagues in leſs than four and twenty Hours; after that we ſaw Weeds and Foul in greater number than uſually, for we had not failed of having their Company all the way from the *Cape* to *Batavia*. It was thought they came from the Iſle of *St. Paul of Amſterdam*, which is towards the thirty ſixth Degree of South Latitude, and the eighty ninth of Longitude.

God grants fair Weather at the Interceſſion of the Bleſſed Virgin.

Having run near a thouſand Leagues Eaſtward, we ſteered away our Courſe Northward, that we might make the Iſle of *Java*, which lies within ſix Degrees of the Line Southward. Nay, for ſome time we had a freſh fair Gale, but *July* the Fifteenth it began to ſlacken ſo much, that we hardly made any Way at all. The Seventeenth of the ſame Month, in the Night-time, we re-paſſed the Tropick of *Capricorn*, and from that day forward we failed as near as we could upon a Wind, until we came in ſight of the Iſle of *Java*. For we were afraid of falling too much to the Northward, and by conſequence to the Leeward of the Streight of the Sound, which would have mightily perplexed us, becauſe the Trade-winds and Currents that are in thoſe Parts, not ſuffering us to enter it, we would have been obliged to put into the Iſle of *Ceilon* or *Sumatra*. Therefore we deſired Winds that might ſuffer us to bear away more to the Eaſt, to the end we might

A Caution not to be neglected in that courſe.

come up with the Land of *Java*. However, perceiving that the contrary Winds ſtill continued, on *Wedneſday* the five and twentieth of *July*, we held Counſel to determine, whether or not we ſhould bear away ſtill North-eaſt, that we might paſs betwixt the Iſles of *Cocos* and the *Trial*, or if we ſhould go and make *New-Holland*. Two of our Pilots were of this laſt Opinion, truſting to particular Inſtructions that ſet off the Courſe ſo, and they alledged that the Winds changed not, and that if we went and made theſe Lands, they would be fair for us for entering into the Streight of the Sound. The other three were againſt it, becauſe of the Dangers that are to be met with along that Coaſt, and the many Shipwracks that happen there; beſides, they made it appear that it was very difficult to paſs betwixt the *Trial* and the Land, and that ſo it was better to make up to the Iſle of *Java*. They ſaid that in a ſhort time the Winds would change, or that at worſt we might put in to *Sumatra*, that this Courſe, though irkſome enough, was nevertheleſs ſafe, and that it was better to reſolve upon it, than to run the risk of being caſt away. This laſt advice was followed, and it proved to be the beſt, as may be ſeen in the Sequel. The truth is, the Winds, became no fairer afterwards than they had been before; but ſeeing the Iſles of *Java* was not ſo far from us as our Pilots, relying upon their Carts, imagined, in a ſhort time we found our ſelves a good deal higher than the Streight of the *Sound*, and we entered it as you ſhall hear. We would not truſt to the Experience and good advice of *Monſieur de St. Martin*, who aſſured us that the Iſle of *Java* was ill placed in the common Maps, and

The *Trial* are three pretty low Iſlands.

and that it was about an hundred Leagues nearer the Cape, and much more to the Leeward than was believed.

We held on that courſe then, ſteering North-Eaſt, in hopes of a fairer Wind; but ſeeing after long Sailing the wind changed not, we vowed another *Novenary*, which we began with freſh Zeal and Devotion. About one half of the Ships Company were dangerouſly ſick, and the reſt were ſo feeble and ſpent, that they could not work the Ship. The Seamen who belonged to *St. Malo*, reſolved to give ſome Token of their Devotion towards *St. Saviour* their Patron. They ſent two or three of their Number to one of our Fathers, to pray him that he would aſſiſt them in their good Deſires, and preſcribe to them what was to be done for rendring their Vow acceptable to their Holy Patron. This Cuſtom they have amongſt them, which they inviolably obſerve, that when they are in any Danger at Sea, they promiſe to *St. Saviour* to go and viſit his Church in Linnen, that's to ſay, in their Shirt, to communicate there, and to have a ſolemn Maſs ſung. They had already agreed among themſelves to make this Vow, many of their Townſmen, who were ſick of the Scurvey, put that Thought into their Minds, and egg'd on to the Performance of it. When they had propoſed their Deſign, they were told that they muſt begin by Confeſſion and Communicating, that ſo they might be in a Condition to have their Prayers heard. They prepared themſelves accordingly during the reſt of the Week, and on Sunday all of them confeſſed and communicated. When they had done ſo, the Father to whom they had

The Wind being contrary, we betook our ſelves to Prayers again.

The Sea-men of St. *Malo* ſhow a particular Devotion.

applied themſelves, went up upon the Fore-caſtle, and having made them to kneel, publiſhed aloud the Promiſe which they made to God, if by the Interceſſion of *St. Saviour*, they obtained a fair Wind, and a happy Return into their own Country.

Providence, without doubt, is in all places wonderful, but I dare be bold to ſay, and I have often found it by Experience, that it ſhows it ſelf in a particular manner at Sea. We had never begged fair Weather with greater Confidence, and we never thought we ſtood more in need of it, during all our Voyage. Nevertheleſs God would not hear our Prayers, and we were aſtoniſhed to find our ſelves already at the end of our *Novenary*, without any the leaſt ſign of the change of Weather.

Gods ſpecial Protection of our Ship.

But we were ſoon happily undeceived, and we found that after all our Vows and Prayers, we muſt reſign our ſelves to the Providence of God. For had our Prayers been heard, and had God granted us the Wind which we ſo earneſtly begged; on the Twelfth of *Auguſt*, in the Night-time, we had infallibly run foul of a little low Iſland, and been in great danger of being caſt away. We did not make that Iſle before next Morning at break of Day, when we had already paſt almoſt one half of it, being no more but about two Leagues off on't: So that if that Night we had had a fair Wind to carry us ſtreight North-Eaſt, as our Pilots thought beſt for us, we could not have avoided being loſt; becauſe that Iſle lies almoſt in the tenth Degree of Latitude, for ſome time we took it to be the Iſle of *Coco*, which we thought

thought we had already paſt, and the rather, becauſe it is marked in the Sea-charts to lye in the twelfth Degree of South Latitude.

The Perplexity we were in before we came to the Iſle of *Java*.

We could not imagine that it ſhould be the Iſle of *Mony*, the moſt Southern, and moſt Eaſtern of the two Iſles, which lye near the Coaſt of *Java*, either becauſe *Mony* is ſet down in the common Charts to be in eight Degrees of Latitude, or elſe becauſe we did not all that Day, nor next, ſee the other little Iſle which is very near to it. And ſo our ſick Men, who were in very great number, having turned out to ſee Land, were much dejected when they found it was not that which they expected; but they had far ſadder Hearts, when they came to underſtand that we did not know where we were. In this Doubt we took the ſureſt Courſe, and ſteered away Eaſt, for fear of falling to the Leeward of the Streight of the Sound, into which it would have been difficult to enter, by reaſon of the South and South-Eaſt Wind that reigns there conſtantly in that Seaſon. But we came to know afterward that it was *Mony*, when we ſaw exacter Charts at *Batavia*, which placed that Iſle juſt in ten Degrees eleven Minutes South Latitude. The Treaſurer General ſhow'd us, that the firſt Day we went aſhoar, when we acquainted him with the Danger we had been in, he called an old Pilot who ſhew'd us in a great Chart that Iſle placed exactly as we found it. The Signs of being near the Land of *Mony*, are

are three ſorts of Birds, which the Sea-men call *Boobies*, *Frigats* and Tropick Birds, or *Straw in Tails*, according to the French. The firſt ſuffer themſelves to be catcht with the Hand, when in the Fore-part of the Night they come and perch upon the Yards of the Ship, and the Laſt have Feathers in the Tail about twenty inches long, which one would take for Straws, ſeeing them at a diſtance, and that's the reaſon the French call them by that Name.

In all that long Paſſage we ſaw nothing remarkable, unleſs it were ſome *Porpoſes* pretty different from thoſe we formerly ſpoke of, as to Bigneſs, Shape and Colour; for they are bigger and whiter by one half, and have the Snout ſhorter, and almoſt round, as you may ſee by the Figure of them in the following Map of the Road of *Bantam*. Seeing they are fairer than the others, and that many took them at firſt for the *Dorado's*, we thought they were the Fiſh known to the Antients by the Name of Dolphins. We caught no Fiſh from the Time we put out from the Cape, the Seas being too rough for Fiſhing. We ſaw *Grampuſſes* which are like little Whales, and ſome others bigger, that ſpouted the Water up in the Air above fifteen or ſixteen foot high, by what we could judge at the diſtance we ſaw them at.

A VOYAGE TO SIAM.

The Third BOOK.

The Voyage from the Iſle of Java *to the Kingdom of* Siam.

Auguſt 5. We Diſcovered a great Coaſt of Land, and ſtanding in with it, found it to be the Iſle of *Java*, when we thought our ſelves to be far from it. This made us obſerve that that Iſland lies much more to the *Weſt*, and by conſequent is nearer by threeſcore Leagues to the Cape of *Good-hope* than it is marked in the Geographical Maps.

Arrival at the Iſle of *Java*.

A conſiderable miſtake in the Hydrographical and Geographical Charts.

Therefore it was that we came in with the Land above threeſcore Leagues farther up than the moſt Weſtern point of that Iſle which we lookt

lookt for. An error to be imputed to the Charts, and not to the inability of the Pilots, who all along Sailed very exactly, and always kept reckoning that we ſhould make the Land the ſame day that we ſaw it, both at the Iſle of *Java* and the Cape of *Good-hope*, as we have already obſerved. The ſight of theſe Lands ſeemed ſomewhat rare to us; they are covered with Trees of a moſt lovely verdure, which yield a pleaſant ſmell to the Ships that Sail along the Coaſt, at two or three Leagues diſtance. We Coaſted along that Iſle with ſo good a wind, that in a day and a halfs time we made the ſixty Leagues which we had run too far to the *Eaſt*, and Monday evening the ſixth of *Auguſt*, were got to the entry into the *Streight* of the *Sound* which is made by the Iſles of *Java* and *Sumatra*.

But what ſurpriſed us more, and was a ſign of Gods particular Providence upon our Voyage, the ſame evening that we ſaw the entry into the Streight of the Sound, we made the *Maligne*, which was ſeparated from us by the bad weather I mentioned, *June* 24. in the night time, and which we had never ſeen ſince. Though my Lord Ambaſſador and ſeveral others took it to be the Frigat, yet we could not be ſure of that, becauſe it was already late, and the weather dark. We were not certain it was ſhe till eight days after in the Road of *Bantam* where we joyned her again. The Pilots who were aboard of her having made the Streight in good time, put into it, and having a fair wind came to the place of Anchoring. But it being uſual to ſhoot the Streight of the Sound betwixt the Princes Iſle and *Sumatra*, keeping as near as may be to the Princes Iſle, which

which we could not make plainly becauſe of the night, we were forced to tack and ſtand off to Sea all the night long. So that ſince we could not make the beſt of the fair weather which then we had, which would have eaſily carried us beyond the Princes Iſle, we fell too low, and ſpent the reſt of the week in the Streight, which is not above thirty Leagues in length, ſtrugling and beating againſt the Currents and contrary winds. One of our Pilots aſſured us that the *Sun* of the *Eaſt* of which he was aboard in an *Eaſt-India* Voyage, was three full weeks ſtopped there, and could not get to *Bantam* but as ſhe was towed with Boats.

We entred then the Streight of the Sound three days after we made the Land of *Java*, but the Princes Iſland lying at the mouth of the ſtreight betwixt *Java* and *Sumatra*, and dividing it into two, we entred by the more Northern Paſſage, which is the larger and ſafer betwixt the Princes Iſle and *Sumatra*. We made many Tacks to double the Iſle of *Cacatoua* (ſo called becauſe of the white Parrots that are upon that Iſle, which inceſſantly repeat that name) we did, I ſay, all that lay in our power to double the Iſle of *Cacatoüa*, which lyes pretty near to *Sumatra*, that ſo we might ſtand in with the Land of *Java*: but all our attempts were unſucceſsful becauſe the wind was too weak, and Currents too ſtrong in the middle of the Channel. That which cauſes the Currents, is becauſe the water that for ſeveral Months has been forced into the Streights by the South and South-weſt-winds, which reign commonly from the Month of *March* to *September*, ſet out again impetuouſly during the other ſix Months of the year, being bent back by the *Eaſt* and *North-Eaſt* winds.

We

We had the wind ſo croſs, and the Currents ſo contrary, that it was thought beſt to keep as cloſe in as we could by the Shore of the Princes Iſle, by the help of ſome Breezes that came from *Sumatra*, and which for ſome hours interrupted the great heats and dead calms that are common in that ſeaſon in the Streights of the Sound.

Breezes riſe on *Sumatra* at certain hours of the day.

By the help of thoſe little Breezes we were in hopes by little and little to come up with the Land of *Java*, but it behoved us firſt to double the Princes Iſle which is pretty big, and lies in the mouth of the Streight. After all, the view which we had of the Land and of ſeveral ſmall Iſlands all decked in verdure comforted us a little, for the time which we loſt in that Streight.

The danger the Ship was in, in the Streight.

Nay we were like to have been ſtranded one night upon the Princes Iſle, as we endeavoured to bear cloſe in with it. We had not obſerved that the Tide which was not perceived in the middle of the Streight, was pretty ſtrong near Land, and ſeeing we reſolved to rake along very near the Shore, becauſe the Coaſt is ſafe, and that within a Piſtol-ſhot of Land there is no ground to be found, that night we fetcht aboard into the Iſland, that we might recover what the Currents and Tide had made us loſe the day before. Hardly were we got out of the ſtrength of the Currents, when the Officer that was upon the Watch, and the Seamen who were upon the Deck, took notice that the Ship ran apace towards Land. They had only time to tack about and ſtand off, which was done ſo much in the nick, that when the Ship was about, and the Sails trimmed, one might eaſily have thrown a ſtone on Shore, from the Poup of our Ship.

If

If Ships could come to an Anchor in the Streight, they would not be expoſed to that danger; but no ground being to be found in it, at leaſt off of the Princes Iſle, we were forced to keep continually under Sail, and when it was a Calm to keep at large amongſt the Currents, which made us loſe ſometimes in leſs than three hours what with ſmall Breezes we had got in four before. Thus we ſpent ſeveral days in paſſing that Iſland, where we had leizure enough to make tryal of the extraordinary heats of that Climate, and to conſider *Sumatra* which appeared to us always covered with a black thick miſt, and in the evening with continual flaſhes of Lightning. Thunder is very common there; and amongſt others we had one Clap ſo hard and ſmart, that many took it for a Canon-ſhot, and ſome dabb'd down their heads, as if it had been to avoid the Bullet. At length a good Breeze did our work for us, made us double the Iſle and carried us upon the Coaſt of *Java*. When we were got in with that Land, we advanced by little and little, dropping an Anchor ſo ſoon as the wind left us. In the mean time vaſt numbers of the *Javaners Canoes* which they call *Praux* came on Board of us every minute. Theſe Boats are made of one entire piece of Timber hollowed; and ſome of them are ſo little, that with much ado can they hold their Man ſitting. We were altogether aſtoniſhed to ſee theſe poor People venture out ſo many Leagues at Sea, in ſuch brittle Boats, wherewith they danced upon the Waves and advanced with incredible ſwiftneſs, to bring us freſh Proviſions. And becauſe theſe *Praux* Sail in a quite different manner from other Canoes, I thought fit to give you the figure of one under Sail in

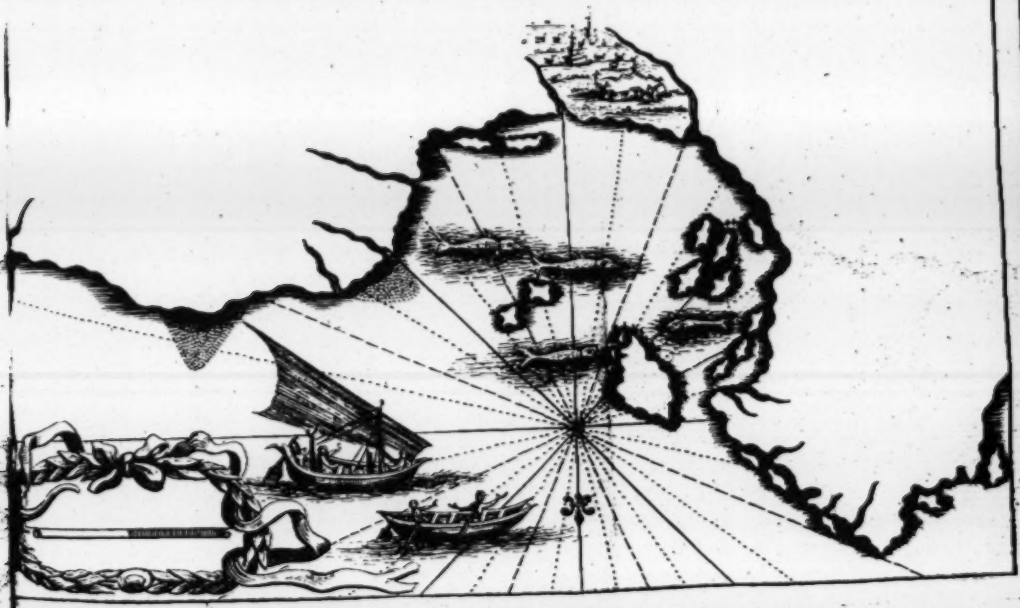
Extraordinary Thunder and Lightning at *Java* and *Sumatra*.

The *Javaners* came on Board in their little Boats.

in the Road of *Bantam*. The *Javaners* are well ſhaped and ſtrong, they ſeem to be ſprightly and reſolute, but the extraordinary heat of the Climate obliges them to go almoſt naked. They who live in the middle of the Iſle are Idolaters, and the reſt who inhabit the Coaſts are Mahometans, all Superſtitious to exceſs. When they came on Board, we offered them Bread, Wine and Brandy, but there was not one of them that would take any thing, ſaying, that it was their faſting time, and that their Law prohibited the drinking of Wine. Notwithſtanding all this they are bold Robbers and Thieves. I ſaw one of them openly in the day time carry off a Seamans ſhirt which he had faſtned to a line and held it by one end. It was to no purpoſe for him to cry out and make a noiſe; For the *Javaner* who held it only in one hand and row'd with the other, was too ſtrong for him, and carried it clearly away. The whole Nation are not ſubject to this Vice, and there are ſome of them very faithful. One of them coming on Board of us to ſell ſome ſmall refreſhments, he ſeemed to be ſo honeſt, that ſome Gentlemen of the Ambaſſadors retinue, who could not go aſhore to buy ſome things they ſtood in need of, truſted him with their Money. He promiſed to bring them what they deſired againſt the time they had prefixt. This *Javaner* was ſo true to his word, that the Ambaſſador having ordered to ſet Sail before the appointed hour, he nevertheleſs got into his *Praux* with his Proviſions, and made ſo much haſt that he came up with the Ship, and gave an account of his Commiſſion and brokeage even to the laſt farthing.

We

LA RADE DE BANTAN



We did not come to ſight of the Road of *Bantam* before the fifteenth of *Auguſt*, the Aſſumption day of our Lady, as we had arrived at the Cape on the Aſcention day of our Lord. This is one of the faireſt and moſt commodious Roads in the World. It is about eight or nine Leagues in circumference. The Land on all ſides is but low, and yet there is always very ſmooth water in it. The Town of *Bantam* which is pretty big lyes at the middle of the Bay, and the houſes of it are all of Wood. Towards the middle of the Road, there is a ſmall Fort, where the King lives, and where the Dutch, ſince they became Maſters of it keep a good Garriſon, till they have time to build a ſtrong Fort, which is already pretty well advanced. *Bantam* was heretofore a Town of Trade eſpecially for Pepper, where all the *Europeans* entertained great Commerce. But for theſe two or three years that it is fallen into the hands of the Dutch, in the manner we ſhall hereafter relate, none are ſuffered to come to it, and all the Trade is removed to *Batavia*. Hear you have the view of it as it appeared to us after we came to an Anchor. The Road of *Bantam*.

At firſt we deſigned to go to *Batavia* to take in freſh Proviſions, but the ſeaſon being already far ſpent, we were afraid we might loſe the *Mouſſon*; that is to ſay, the proper time for Saying to *Siam*. Beſides the paſſage from *Bantam* to *Batavia*, tho not above fourteen or fifteen Leagues in length, being very difficult, becauſe of Iſlands, Banks and Rocks on all hands, it was thought convenient to ſtop in the Road of *Bantam*, that we might loſe no time, and get more ſpeedy relief for our ſick Men, who for moſt part were in a ſad condition.

And therefore my Lord Ambaſſador reſolved next Morning to ſend to *Bantam* to him who commanded in the Fort for the Dutch, and to demand permiſſion of him to take in freſh Proviſions, and put our ſick Men on Shore. That is the Sovereign remedy for that diſtemper, which the French call the *Land-Evil*, and which to ſpeak properly, is nothing elſe but a corruption of the Blood cauſed by bad Food and ſalt Victuals. This evil begins commonly in the Gums, which at firſt grow very red, then black, and at laſt entirely rot; ſo that to prevent the Corruption from ſpreading farther, the rotten Fleſh muſt every day be cut off from about the Teeth, which eaſily drop out, if Remedies be not uſed. This corruption gets alſo into the Legs and Thighs, which ſwell and become livid. There is no curing of thoſe that are ill of it, but by putting them on Shore, and giving them wholeſome Food. Some Chyrurgeons bury them up to the neck in Sand for ſeveral days (others bath them in freſh water, and many times theſe Remedies have ſucceeded.

A Remedy for the *Land-Evil.*

Before we came to an Anchor in the Road of *Bantam* the *Chevalier de Fourbin* was by Orders from the Ambaſſador gone to the Town to pay a viſit to the Governor, but he had no ſooner paſſed a little Iſland, behind which we lay at Anchor, than he ſaw the Frigat alſo at Anchor, on the other ſide of that Iſland within three Leagues of *Bantam*, and ſteered ſtreight towards her. Thoſe who were on Board the *Maligne* were overjoyed at his coming, they being more concerned for us than we were for them: becauſe the *Oſeau* being a far better Sailer than their Frigat, they thought we had been already a great way beyond *Bantam*.

The Chevalier *de Fourbin* is ſent to the Governor of *Bantam.*

He found the *Maligne* and returned on Board with the Lieutenant of the Frigat.

But

But they having met with fairer winds than we did, in the courſe they had ſteered; they had been already four or five days in the Road, and heard no news of us.

The *Chevalier de Fourbin* was informed of *Monſieur de Joyeux* Captain of the *Maligne* and of *Monſieur de Tertre* his Lieutenant, in what manner the Governor of *Bantam* received their Complement. They told him that they could not have Audience of the King, tho they had long waited for it, and were put in hopes by the Dutch of obtaining it; that they could not ſo much as ſpeak to the Governor of their Nation, whom they have ſetled there, nor have leave to buy freſh Proviſions. The Lieutenant of the Fort made known to Mr. *de Tertre* in the name of the King of *Bantam*, and of the Governor who was ſick, that the Kings Affairs did not permit his Majeſty, to ſuffer Strangers to come aſhore; that his Throne was not yet well fixed; that his People repining at the preſent Government, longed for ſome Change, that they were ready every minute to riſe upon the firſt appearance of any Succours which they were made to expect from *England*; and that ſo the French ought not to take it ill, that that Prince was upon his Guard; and that the Dutch who were only concerned as his Allies and Friends, and who ſerved only as Auxiliary Forces, ſhould receive and obey his Orders. The French Officer being netled at that anſwer, and thinking that he ſaw to the bottom of ſuch an uncivil procedure, replyed that it would be thought very ſtrange that the Dutch who in Europe make profeſſion of keeping and entertaining Peace and good Intelligence ſo carefully with the French, would

The bad reception thoſe of the *Maligne* met before our Arrival at *Bantam*.

not grant them in the Indies, that which is not refuſed but to declared Enemies; that certainly the King his Maſter would take it extremely ill, that they ſhould uſe his Ships ſo; and that in ſhort, it was well enough known that they could do any thing at *Bantam*; that the King, of whoſe Authority they made a pretext to cloak their refuſal, was wholly at their diſpoſal, nay, and guarded by their Soldiers too. To theſe words the Dutch Lieutenant made anſwer, that it would be in vain for him to endeavour to remove out of Mr. *de Tertre's* mind the diſadvantagious ſuſpicions, wherewith he ſaw him prejudiced againſt thoſe of his Nation, that the French would be undeceived if they would go to *Batavia* where the Dutch were the Maſters, and where they would be made ſenſible of the reſpect thoſe people had for the King, and of their eſteem for the French Nation. It was to no purpoſe for *Monſieur de Tertre* to complain; for that was all the anſwer he had, ſo was obliged to return on Board again.

Mutual Preſents of the Governor of *Bantam* and the Captain of the Frigat.

Next day the Governor of *Bantam* ſent to *Monſieur de Joyeux* a great deal of freſh Proviſions of the Fowl, Herbs and fruits of the Country; and *Monſieur de Joyeux* returned the Civility by a Preſent which he made him of many Curioſities of France. Some days after a *Pangran* came on Board of the Frigat, (that is the name they give to the Lords of Court) attended by four Halbadiers of the Natives. He bid his Interpreter tell the Captain that he came from the King his Maſter, to tell the French that that Prince was ſurpriſed to ſee them ſtill at Anchor in his Road; that they ſhould weigh with all expedition, and be gone from his Ports and Lands. *Monſieur de Joyeux* anſwered

ſwered very fiercely, and bid them tell the *Pangran*, that he knew not what it was to obey any but the King of *France* his Maſter, and that his anſwer to the King of *Bantam* was, that he would not be gone till he thought fit, and that they durſt not ſend a Ship to fight him as they had threatned. With that the King of *Bantams* Envoy withdrew without any other complement.

The Governors Suſpition of the *French*.

It was eaſily believed that the Dutch Officers who were in the Fort, made all thoſe Engines play, and that they uſed the Kings Authority to drive the French away from the Town. For the Governor not knowing the reaſons which had obliged the King to ſend two Men of War into the Indies, could not think that it was only to carry an Ambaſſador to the King of *Siam*, as he was told: On the contrary, the more pains was taken to convince him of it, the more ground he imagined he had to ſuſpect that they were part of the Squadron which the Kings of *England* and *France* ſent to be revenged of the Inſolencies that both Nations had lately ſuffered, when the Dutch raiſed the Siege of *Bantam*. The Rumor that was ſpread abroad amongſt the Iſlanders, that for a long time they had been Arming in *England* upon that deſign, encreaſed his ſuſpicions, and he was eaſily perſwaded that that Ship at Anchor, and another bigger which was ſeen off in the Streight of the Sound, would ſoon be followed by the whole Fleet.

The *Javaners* are mad to ſee Sultan *Agoum* their old King in Priſon.

To all this it is to be added that the *Javaners* were furiouſly incenſed to ſee the young Prince upon the Throne, the *Dutch* Maſters of *Bantam*, and their old King kept cloſe Priſoner. It did, indeed, ſurpriſe us to hear theſe people ſpeak with

ſo much liberty, threatning to put the Dutch to the Sword, and Dethrone the King Regnant, if they had Forces to aſſiſt them.

This news made the *Chevalieur de Fourbin* reſolve to put back again to the *Oiſeau* and inform the Ambaſſador before he went farther. He took *Monſieur du Tertre* the Lieutenant of the Frigat with him in his Boat, who himſelf gave the Ambaſſador a relation of all theſe things in our Preſence. He added that he had been aſſured that the *Mouſſon* was not yet tar ſpent, and that three weeks or a Month after would be time enough to ſet out for *Siam*.

The Ambaſſador wondred much at that Conduct, however, he ſent to *Bantam* to ask leave to take in Wood and Water, thinking that the Governor of the Fort would have more regard to his Character, and grant him a *Prau* (a kind of very light Boat which are commonly made uſe of in thoſe Iſles) to carry *Monſieur Van Rheeden's* Letter to the General of *Batavia*. The Ambaſſador would have no mention made of the ſick, becauſe he had already cauſed them to be put on Shoar for ſome days in a little neighbouring Iſland, where they were to have Tents pitched, and ſo be looked after till they ſhould recover.

The Chevalier de *Fourbin* is ſent to *Bantam*.

The *Chevalier de Fourbin* being charged with theſe Orders put off again anew for *Bantam*. At the ſame time we weighed and gave warning to the Frigat by a Gun to come and Anchor by us in the Road, at a pretty diſtance from *Bantam*, in expectation of the Governors Anſwer. The *Maligne*, ſaluted our Ship with ſeven Guns, as ſhe paſt by her, and we anſwered with five. About an hour after noon the *Chevalier de Fourbin* came on

Board

Board again, and brought the ſame Anſwer that had been given to the Lieutenant of the Frigat, without being able to ſpeak to the King, or to the Governour, who they ſtill ſaid was ſick. He added that they told him, that they had ſent on Board the firſt Ship that came to an Anchor, all the freſh Proviſions they could find in the Town. When the Ambaſſador had heard that ſurly Anſwer, he ordered preſently to put under Sail, and ſtand away for *Batavia*.

We were two days and a half in our Paſſage thither, being forced every Night to come to an Anchor, by reaſon of a Multitude of Iſlands, Rocks and Banks that lye in the way, and beſides, none of our Pilots had ever been there before. However we ſteered our Courſe fortunately enough, by means of a very exact and large Chart which by very good luck one of our Pilots had found out amongſt others that he had.

We weigh from the Road of *Bantam* and ſtand away for *Batavia*.

For comprehending the Reaſons of this Conduct, which ſeemed to be ſo ſtrange in the Dutch, it will be pertinent to give a brief Hiſtory of the Prince Regnant, who hath made ſo much noiſe in the *Indies*, and given occaſion of Diſcourſe enough alſo in Europe.

Several Revolutions that have happened in the Kingdom of *Bantam*.

Sultan Agoum, the Father of *Sultan Agui*, who reigns at preſent, being weary of wearing the Crown, reſigned over the Government of Affairs into the Hands of his Son, and confined himſelf for the future to his *Seraglio* and Pleaſures. This young Prince had a Mind to govern after his own Fancy, without any regard to the Inſtructions that his Father gave him at his Coronation. He began by removing all thoſe from Court,

The King of *Bantam* having reſigned the Crown to his Son, attempts to reſume it again.

who had had the greateſt ſhare in the Adminiſtration of Affairs under the late Reign; whether it was that he was diſpleaſed with their Conduct, or that he looked upon them as ſecret Spies, that would give his Father an Account of all that he ſhould act in the Government. Amongſt others, he baniſhed two *Pangrans*, whom his Father had chiefly recommended to him. This was a ſenſible Blow to *Sultan Agoum*, who began to be convinced, but too late, that it was eaſier to quit a Scepter, than not to repent of it after one hath laid it down. He could not forbear to complain of it to his Son, and to tell him, that it ſurpriſed him to ſee that his Recommendation, and the wiſe Councils which he had given him, had made but ſo ſmall an Impreſſion upon his Mind; but the young King netled at this Expoſtulation, which he lookt upon as a heinous Reproach, ſent Orders immediately to have thoſe two Lords diſpatched. This, conſpiring with the Sollicitations of the antient Subjects, who lookt upon themſelves to be oppreſſed under this new Government, and with the ſecret Jealouſies, as ſome have given it out, which People who found their Intereſt in the bad Underſtanding betwixt Father and Son, ſowed betwixt them, prevailed upon the old King to take Arms, and endeavour by force, to recover a Kingdom, which of his own free Conſent he had juſt before willingly reſigned. He marched then at the Head of a great Army againſt his Son, who was ſoon forſaken of all, beſieged in the Capital Town, and upon the point of ſurrendring, or of being delivered up Priſoner to the Conqueror. Being reduced to this Extremity, he reſolved to put all to a risk, rather

rather than to ſubmit to the Clemency of his ſo much provoked Father.

In ſhort, ſeeing no other way of Relief in this his Diſtreſs, he implored the Aſſiſtance of the Dutch by a truſty *Javaner*, who made his Eſcape to *Batavia*, by favour of the Night. General *Spelman* was then alive, who being a Man of a quick Wit, a Lover of great Enterpriſes, and not ſtinted to the common Meaſures of Conduct, called his Council to conſult what was beſt to be done. It was the Opinion of all the Council that there was no medling in a Quarrel betwixt Father and Son, that they could eſpouſe no Party betwixt the two Princes, ſeeing they were both alike their Allies and Friends; that if they ſhould reſolve to aſſiſt *Sultan Agui*, the Engliſh and French would infallibly declare againſt them, and that ſo they would bring a troubleſome War upon themſelves. It was to no purpoſe for the General to repreſent to them what an occaſion they would loſe of rendring themſelves Maſters of ſo conſiderable a Place and Kingdom, and lying ſo conveniently for them; that by raiſing the Siege, which would be done without doubt, they would intirely oblige the young *Sultan* to their Intereſts, and perhaps render themſelves Maſters of his Perſon, Kingdom, and of all the Trade of the Iſle of *Java*, which was the thing the Company could moſt deſire. None of theſe reaſons wrought upon the Council to change their Opinion; they ſtill perſiſted in this, that it was beſt to continue Neuter.

The young *Sultan* beſieged by his Father, begs Aſſiſtance from the Dutch.

Then the General, who had views of a far different nature, making uſe of the Sovereign Authority which he hath on ſuch Occaſions, ſaid pub-

General *Spelman* ſends a ſtrong Aſſiſtance to *Sultan Agui* beſieged.

publickly, that he would aſſiſt the Prince his Allie, that the Succeſs he would take upon himſelf, and get his Proceedings approved by the Eaſt-India Company in *Holland*. He preſently ſent for the *Heer St. Martin*, Major General of *Batavia*, declares him Chief of the Enterpriſe, and having ordered him to muſter together as many Forces as he could of the Garriſon, and Towns-People, both Europeans and Indians, he put them on Board twelve Ships, which were then in the Road of *Batavia*. So ſoon as the *Heer St. Martin* arrived before *Bantam*, he made a Deſcent, and found but little reſiſtance. Then, without giving the Enemy time to take breath, he marched ſtreight to their Trenches, and at the ſecond Attack forced them to raiſe the Siege in diſorder. After this Victory the *Sultan Agui* commanded the Gates to be opened, and received the *Heer St. Martin* with all his Forces into the Town.

Sultan Agui guarded by the Dutch.

The Dutch finding themſelves Maſters of the Capital Town, reſolved to ſubdue the whole Kingdom, and to make ſure of the Perſons of both Kings. They ſet a good Guard of Dutch over *Sultan Agui*, whom they had in their Hands, under Pretext of doing him Honour, and ſecuring him from the Inſults of his Enemies. And ſo purſuing their Victory, with Sword in Hand, they took the Citadel of *Tangran*. The old *Sultan* having fled to the Town of *Carthiace*; they drove him from thence, and cut to pieces the Gariſon, conſiſting of 1600 Macaſſars, the beſt Soldiers of all the *Barbarians*, who after a vigorous Reſiſtance, were killed every Man of them in their Poſts. Then they took that poor Prince, who was endeavouring to make his Eſcape, and delivered

vered him up Priſoner to his Son, who to puniſh his Father for his Revolt, would preſently have put him to Death; but the Dutch perſwaded him not to embrew his hands in the Blood of him who had given him Life. So that he thought it enough to ſhut him up in a very cloſe Priſon, without allowing him the Company of his Wives. Nevertheleſs he hath remitted his Severity as to this laſt point, ſince he is become peaceable Poſſeſſor of the Kingdom.

Some days after the young King commanded the *Engliſh* and *French* to withdraw, under pretext of Jealouſies he had of them, and that he had been told they favoured the Party of the King his Father. The *French* carried away their Effects and left *Bantam*, but the *Engliſh* proteſted againſt the *Dutch* for the Violence they did them under the Cloak of the Kings Authority, and leaving the Town, left all their Effects in their Ware-houſes. This was the Matter that cauſed the great Difference that hath made ſo much Noiſe betwixt thoſe two Nations, and which was not determined when we came out of *Europe*.

The *Engliſh* and *French* leave the Town by the King of *Bantams* Order.

After this Digreſſion concerning the Revolution that hath hapned in the Iſle of *Java*, we muſt now purſue our Voyage again. *Saturday* the Eighteenth of *Auguſt*, betwixt five and ſix a Clock in the Evening we came to Anchor in the Road of *Batavia*, amidſt ſeventeen or eighteen huge Ships belonging to the Dutch Eaſt-India Company, and a great number of Barks which we found there at Anchor. This is a very fair and ſafe Road, as may be ſeen by the Cut.

The Civilities of the Genetal of *Batavia* to the Ambaſſador.

My Lord Ambaſſador had diſpatched the Night before the *Chevalier de Fourbin* to go Compliment the General of *Batavia*, and to deliver them the *Heer Van Rheeden*'s Letter. He came on board again, juſt as we were about to drop Anchor, and told us that the General had granted all that was demanded of him. He ſaid we might take in freſh Water and Wood, provide our ſelves of all ſorts of Refreſhments, and ſet our Sick Men aſhoar; that the Dutch would give us a Pilot to carry us to *Siam*; and that when we ſaluted the Fort, they would return Gun for Gun, a thing not hitherto done: It is true, the General made ſome difficulty as to this laſt Point, ſaying, that the Fort had never returned that Salute, neither to the *Engliſh*, *Portugueſe*, nor any other Nation whatſoever, and that it was always thought enough to be Re-ſaluted by the Admiral Ship riding in the Road. But it being repreſented to him that there was a great deal of difference betwixt Kings Ships and other Ships, and if the Fort had never as yet rendred a Salute, it was becauſe they had never ſeen any Kings Ships: The General condeſcended, and promiſed that in conſideration of the King and of my Lord Ambaſſador, he ſhould for that time, but not as a Preſident, order Gun for Gun to be given. My Lord Ambaſſador was very well ſatisfied in the Sequel with the Civilities of the *Heer Campiche* (for that is the Generals Name) who very frequently ſent the Chief of the Town to compliment him, and almoſt daily preſented him with all ſorts of freſh Proviſions for his Table, and for both the Ships Companys.

When

When the *Chevalier de Fourbin* had thus given the Ambaſſador an account of his Voyage, and aſſured him that the General would give his Excellence all the Marks of Reſpect and Eſteem which were due to his Character; he added that the Jeſuits would not be ſo well received in this Town as they had been at the Cape; that the General of *Batavia* had put a Guard upon a Father of their Society lately come from *Tunquin*, and that he had been confined to his Houſe for having aſſiſted Catholicks who applied themſelves to him in their Spiritual Neceſſities. Having conſidered a little what was beſt for us to do, by the Advice of the Ambaſſador, we took the ſame Courſe that we had done at the Cape of *Good-hope*, which was to go viſit the General.

The Jeſuits land at *Batavia* to make Obſervations.

Father *Fontenay* and I arrived at the Town about ten of the Clock in the Morning. The Officer who was upon Guard at the Gate carried us to the chief Treaſurer, who introduces Strangers to the General. After the firſt Compliments we told him who we were, and prayed him to preſent us to the General, that we might pay him our Reſpects. He promiſed us Audience of his Excellency, (for that's the Title commonly given to the General of *Batavia*) the very ſame day. But ſeeing it was now but about ten of the Clock, and that no Audience was given till towards the Evening; we deſired to know of him whether or not it would be taken ill if we went to ſee one of our Fathers who came from *Tunquin*, and was in General *Spelmans*'s Garden. He told us that we might do what we pleaſed without Offence, and that he would give us his Boat to carry us thither, but that it muſt be after Dinner, becauſe it was

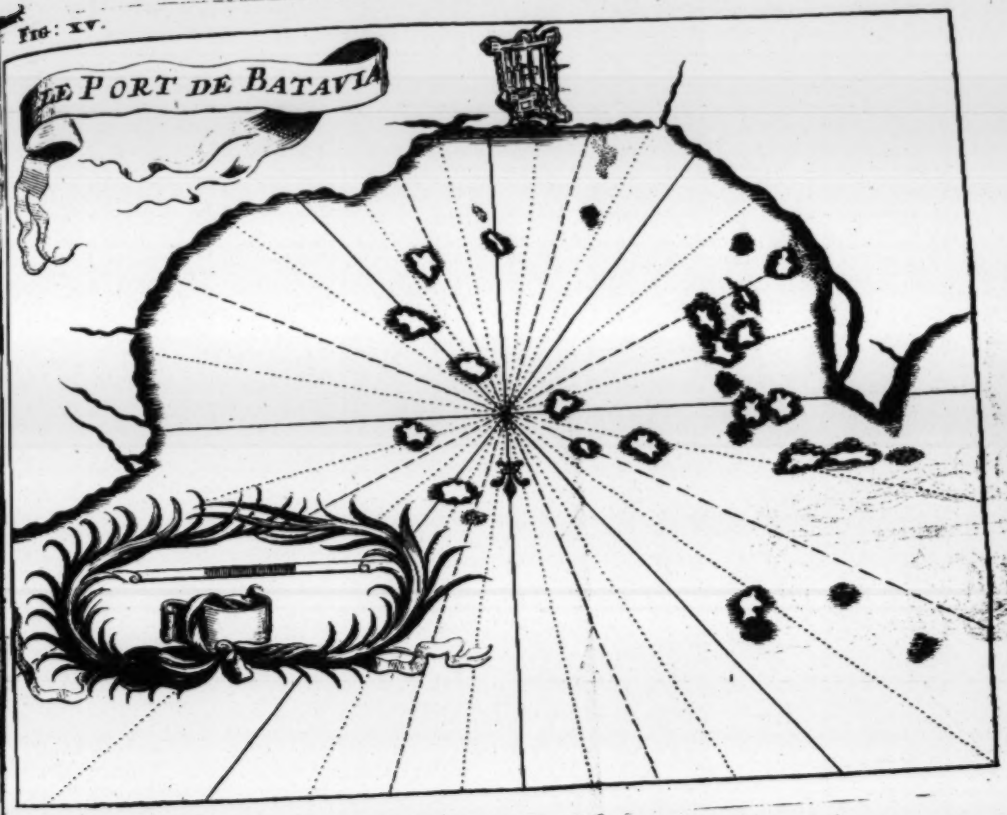
The good Reception they had from the Officers of the Dutch Eaſt-India Company.

was already late, and at the ſame time he urged us to eat with him. Having thanked him for all his Civilities, we went into his Boat with deſign to go ſee Father *Faciti* in the place where they had lodged him.

A Deſcription of the Garden of the late General *Spelman*.

It is a Houſe ſtanding without the Town, but ſo near the Citadel, that it is only parted from it by the River which ſerves for a Ditch, and this River being covered all over with little Boats, one may croſs it at all times. This Houſe was built by the late General *Spelman*, that he might take the Air there during the exceſſive heats of Summer, which is almoſt conſtant at *Batavia*, and that he might treat the Officers of the Company, and the Ambaſſadors and Envoys of Princes or Foreign States. It conſiſts in two great Galleries open on all hands, which form a double ſquare. The Gallery at the end which croſſes upon the other is extremely wide, from both of them you enter into Halls with ſeveral Cloſets, and all this is environed with Graſs-plots and Gardens; on the right hand there is a *Menagerie* full of ſeveral ſorts of Animals, as Stags, Hinds, Wild-goats, Antelopes, Eſtridges, Storks, Ducks and Geeſe of a ſingular kind. On the left hand are the Gardens and Country-Houſes of the Townſ-people of beſt quality. Behind it there is a little Pavilion conſiſting of three low Rooms and a Kitchin, which is ſeparated from the Galleries by a large Court that reaches on one hand to the Ditches of the Fort, and on the other as far as the Sea. A little River runs under one of theſe Galleries and croſs the Graſs-plots, which ſerves to make Ponds where Fiſh are kept. Seeing this Building was only made for taking the freſh

Fig: XV.



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freſh Air, there is no regularity in the whole, tho every part be regular enough. The Gardens are full of Flowers at all times, but we ſaw none there that were rare, the Trees are Orange, Limon and Pomegranat Trees planted in rows that make lovely Walks.

The French Jeſuits go to to ſee Father *Dominic Fucity.*

There we found Father *Fucity*, who having been already informed of our arrival, impatiently expected us. It is not to be expreſt how much joy and reſolution we felt at the ſight of that holy Man honourable for his great Age and his long Labours in the Miſſion of *Cochinchine* and *Tunquin*. He came from his Church the nine and twentieth of *October*, 1684, with Father *Emanuel Fereira* who was the ſuperior of the Miſſion. It was a great grief to many good Chriſtians to ſee them leave the Country, and many tears were ſhed on both ſides. Nay, if the Fathers had not left them ſome hopes of their return, there would have been no comforting of them. Every Idolatrous *Mandarins* bewailed their departure, and the Chriſtians conceived ſo great an averſion to thoſe whom they ſuſpected to be the cauſes of it, that they would not confeſs any more, inceſſantly calling for their firſt Maſters and ancient Paſtors. This we were told by a Church-man in the Indies who was a perſon of good credit, and very well acquainted with affairs of that nature.

The good uſage that the Fathers Miſſioners of *Tunquin* met with at *Batavia.*

Theſe two Fathers arrived at *Batavia* the twenty third of *December*, in a Dutch Ship that by a Storm was forced off of *Siam* whither they were bound. Father *Fucity* ſtayed at *Batavia* for a Paſſage to *Siam*, where he was to receive by way of *Macao* Orders from his Superiours, and Money to perform his Voyage before he returned to *Europe*;

rope; Father *Fereira* was himſelf gone for them ſix weeks before, and in that deſign went on Board a Ship of *Macao*.

The Character of Father *Fucity*, and his Apoſtolick Labours in ſeveral Kingdoms.

Father *Dominico Fucity* is a *Neapolitan*, and left *Rome* with that great Company of Jeſuits, whom the famous Father *de Rhodes* had obtain'd from the Reverend Father General for the *Indies*. So that he had been almoſt thirty years in that Country, where he hath always laboured as a true Apoſtle, with admirable ſucceſs and benediction. He lived eight years in *Conchinchine*, where he Baptized above four thouſand Souls with his own hands, and ſixteen whole years in *Tunquin*, where he has Baptized eighteen thouſand. He hath ſuffered long and irkſom Impriſonments: He hath been eight days and eight nights with the *cangue* about his neck which is a great and heavy Ladder, and eight or nine Months in Irons. He hath been condemned to death, and oftner then once upon the brink of Martyrdom. His life hath been almoſt nothing elſe but a continual Martyrdom; he hath made ſixteen Voyages by Sea, and hath been five times in danger of being killed by the Infidels: he hath lived ten or eleven years in *Tunquin* without daring to appear abroad, keeping himſelf in the day time hid in a little Boat, and in the night time making his excurſions through the Towns of the Country, viſiting the Chriſtians by turns, Preaching, Catechiſing, Baptiſing, and adminiſtring the Sacraments with infinite Troubles.

It is not from him that we came to know theſe things, he is humble and modeſt, and we obſerved many great Virtues in him during our abode at *Batavia* and *Siam*. We were particularly charmed with his mildneſs towards all People, his reſervedneſs

vedneſs in ſpeaking of thoſe who had perſecuted him with greateſt violence, with his continual union with God, his tender Devotion that makes him melt in tears every time he ſays Maſs, or hears it; his patience in ſuffering all things without complaining, and with his zeal for the ſalvation of Souls. In ſhort, he is a Man really Apoſtolical, and would receive Elogies at *Rome*, whether he is called to juſtifie himſelf, if his Virtues were known there as they are in the *Indies*.

The earneſtneſs of the Catholics of *Batavia* to receive the Sacraments.

When the Arrival of thoſe two Fathers was known at *Batavia*, not only the *Portugueſe* who live there, but the Catholics alſo of other Nations that are there, as we were told, in great numbers came daily to ſee them, were preſent at their Maſſes on Sundays and Holy-days, and confeſſed to them. Sometime after Father *Fereira* went away in a Portugueſe Ship for *Macao*, whither Father *Fucity* thought it not fit to accompany him, leſt the Magiſtrates of that Town might force him to return to *Tunquin*, with the Ambaſſadors whom they were about to ſend thither, becauſe that Father is extremely well known and reſpected there. The zeal of the Catholics made too great a noiſe, at *Batavia*, and ſo great was the concourſe of People that came flocking to Father *Fucity*, that the Proteſtant Miniſters complained to the General, that a Jeſuit performed the publick Exerciſe of the Catholic Religion in *Batavia*: the Mahometiſm and Idolatrous Worſhip and Sacrifice be permitted there, and the Miniſters don't at all trouble the Magiſtrates with their Scruples upon that account. Upon their Remonſtrances, the General ſet a Sentinel at the Fathers door, to hinder Catholics from entring his Houſe, and ſent him

word that he desired him not to walk abroad in the Town, but with a Guard to wait upon him.

After a long Conference with Father *Fuciti*, we returned to the Treasurers House, thinking that the hour of Audience drew nigh. About four of the Clock in the Afternoon we heard the Drums, Fifes, and Trumpets of the Fort, not being far from it. Then the Treasurer told us, that now we might go wait upon his Excellency. He took us into his Boat, and would needs force us to sit above him. We quickly got to the Palace, where we found the Governors Guards a Mustring before him, in a large Court. There was four Companies of Foot and two Troops of Horse of them, of about an hundred Men apiece, all Men of good meen, well armed, and cloathed in one Livery. Their Coats was yellow, their Breeches red and very wide, and all of them had Silk Stockins. The Horse-Guards were mounted on Persian Horses, which, indeed are not very big, but are light and full of Mettle. These Horses seem to be hard in the mouth, hang upon the Bitt, and always toss up their heads; but I believe these faults proceed from their Bridles and the neglect of breaking them well.

The Muster being over, we went up a pair of Stone Stairs on the outside of a great Hall, where we found Guards and the Generals Pages, all cloathed after the same fashion, with this difference only, that the last wear no Swords. The Treasurer desired us to stay in that Hall, until he went and spoke to the General. A moment after he came back and led us through a Gallery into another Hall, which was nothing near so big as the

the former. There we found the General with five or ſix Friends of whom two ſpoke very good French. We could not have expected greater Civilities nor Teſtimonies of Friendſhip than we received from him at this firſt Audience. The joy that appeared in his looks, his careſſes and obliging diſcourſes ſufficiently convinced us of the ſincerity of his heart and actions. He ordered our Letters Patents for being the Kings Mathematicians, to be read to him, and prayed us to give him an account of the Obſervations we made at the Cape of *Good Hope*, ſtill praiſing us, before the Gentlemen that attended him.

The General of *Batavia* receives the Jeſuits with much Civility and Goodneſs.

When he underſtood that the *Heer Van Rheeden* had lodged us at the Cape, and how he had received and treated us, He proteſted he would not be ſhort of him, and that if we had a deſign to come on Shoar, he entreated us to lodge with Father *Fuciti*, to whom from that day forward he gave all ſort of liberty for our ſakes. He told us that the place was very commodious for making Obſervations in; that on the one hand we had a proſpect of the Sea, and on the other a vaſt Plain reaching out of ſight, and that, in ſhort, if the weather offered fair, and that there was any curious obſervation to be made, he himſelf would be preſent at it.

We made the beſt anſwer we could to all his goodneſs, aſſuring him that the King ſhould be informed of it, and that my Lord Ambaſſador would reſent it. At length, after a three hours conference, which was only interrupted by *Tea*, Sweet-meats and Healths to the King, the Royal Family, the Ambaſſador, and our own, which he drank to us, he ſuffered us with much ado to

withdraw. He waited on us to the end of a long Gallery which leads into the first Hall, and ordered the Governor of a Province and the Treasurer, not to leave us before we were safely returned to General *Spelmans* Garden, where we were to lodge. As we went out of the Hall we found a Coach, with two Pages carrying Torches to conduct us to our Lodging. What resistance soever we could make, we were necessitated to obey, and it was a new sight to see two Jesuits in the Generals Coach riding through the capital City of the Indies.

We soon got to our Lodging, where Father *Fuciti* waited for us, and was not a little astonished to see us come home in that Equipage. No sooner were we got there, but a plentiful Supper was brought us from the Generals Palace, who during all the time we were at *Batavia* allowed us a Magnificent Table for a dozen of Guests, where we were served by his Officers in fine China and Plate, with all neatness, and daintiness, and plenty imaginable.

Next day Father *Fucity* entreated the Father superiour to carry him on Board and present him to my Lord Ambassador, that he might pay his respects unto him, and thank him for his goodness in concerning himself in his liberty. We were all three carried thither in the Generals Chaloop, which, as he sent us word, he wholly left to us to be made use of as often as we had occasion.

The four Fathers who remained on Board were in pain for us; because we could not send them word how we were, and they were apprehensive that some unwelcome accident might have

have befallen us at *Batavia*. But they were much ſurpriſed when they ſaw us return in a ſtately Chaloop, with the Dutch Flag aboard and all the marks of Grandeur that attend the General, except his Guards. My Lord Ambaſſador to whom we gave an account of all that paſt, received Father *Fuciti* very kindly, and offered him his Paſſage to *Siam*. Monſieur *de Vandiricourt*, ſhewed him the like Civilities; ſo that it was immediately reſolved upon that the Father ſhould Embarque with us and compleat the reſt of the Voyage.

Preſently after it behoved us to go aſhoar again with ſome Inſtruments to Obſerve with the night following. But the sky was ſo overcaſt both night and day all the while we were at *Batavia*, that we could make but very few Obſervations, and theſe too did not appear to us to be ſure enough to deſerve to be communicated to the publick.

Aſſoon as we came aſhoar we went all ſix to viſit the General with Father *Fuciti*. He received us with the ſame ſigns of kindneſs and good will, as he had done the day before. It is true, he complained a little of the conduct of Father *Fuciti*, who had been rendred ſuſpected to him becauſe of his Zeal in aſſiſting and inſtructing the Catholics, adding, that he was obliged to ſee the Laws of the Eaſt-India Company put in Execution; that he believed we would not think his proceeding either ungentile or unjuſt; that he prayed us to obſerve meaſures, and ſo to carry our ſelves in relation to Catholics that he might not be reproached for any teſtimony of Friendſhip and Eſteem that he had already expreſſed towards

us, and was ready ſtill to teſtifie upon all occaſions. We made anſwer in Portugueſe that his Excellence ſhould be ſatisfied with our Conduct, and that he ſhould never have cauſe to repent the Favours which hitherto he had heaped upon us, and was ſtill willing to honour us with for the future.

Then we fell to Diſcourſe on ſeveral matters, we talked of News, and particularly of the French King, whoſe Glory and Greatneſs the General ſeemed to admire. Before he let us go which was pretty late, he ſhewed us ſeveral Curioſities of *Japan*, amongſt others two human Figures of a kind of Plaiſter, extremely well done, and clad in Silk after the manner of the *Japaneſe*, one of a Lord and the other of a Lady. He alſo ſhewed us certain Trees whoſe Roots were encloſed within foraminous and very porous ſtones where they are ſo inſinuated that they receive all their nouriſhment from the water that is now and then thrown upon them.

Tho we were not ſo much obliged as we are to Monſieur *Campiche* General of *Batavia*, yet we could not but ſpeak well of him: His Merit hath raiſed him by degrees to the higeſt place of the *Indies*, which at preſent he ſo worthily diſcharges, after he hath been thrice Preſident of the Company of *Japan*. He is about fifty years of age, ſomewhat taller then ordinary, an honeſt, ſincere and circumſpect Man, ſpeaking little, but very Judiciouſly and to purpoſe. Theſe qualities accompanied with a mild popular way of Carriage, have got him the love of his own Country, and the eſteem of Stangers, both *Europeans* and *Indians*. We were told that he had ſome Pictures in his Cloſet,

Cloſet, and amongſt others, one of our Saviours praying in the Garden of Olives, with theſe words written with his own Hand, *Anima mea Chriſtus eſt.*

The days following we went and viſited the chief Officers of the Eaſt-India Company; all of them ſhew'd us great Civilities; nay, many of them returned our Viſit at the Companies Garden. We were viſited alſo by the Catholics of all ſorts and conditions, who deſired to receive the Sacraments; but that we might not diſpleaſe the General, nor bring the Catholics into Trouble, we appointed ſuch as were able to come on board of us, and confeſſed the reſt ſo privately, either in their Houſes at Home, or in the Place where we were, that no notice was taken of it. Father *Fucity* eſpecially, took no Reſt all the while that we were with him. For having upon our coming, got Liberty to go about every where, he was taken up from Morning to Night in comforting and confeſſing here and there all that ſtood in need of his Aſſiſtance.

The Catholic Religion is the only Religion prohibited at *Batavia.*

It is with the Catholic Religion in *Batavia*, and in the *Indies* Subject to the Dutch, as it is in *Holland.* All ſorts, and even Idolatry it ſelf, are tolerated, provided they pay a certain Tribute to the Magiſtrates. None but the Catholic Religion is prohibited; not that they reckon it the worſt of all, but becauſe they look upon it as the moſt dangerous, and fear that many who do not prefer their Intereſt before their Salvation, would embrace it if they knew it.

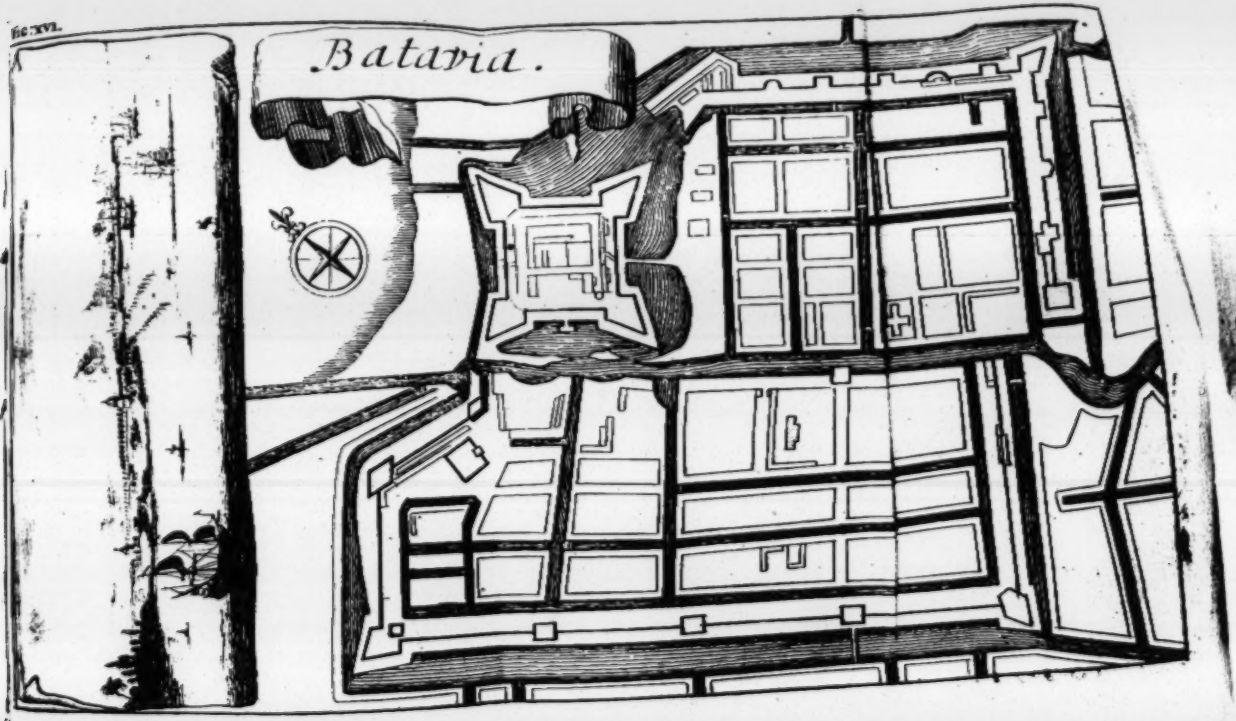
We were confidently told that ſome Months before; the *Portugueſe*, who are very numerous, had offered a vaſt Sum of Money to the Eaſt-India

Company to have leave to build a Catholic Church, either in the Town or in the Suburbs, and that they would engage themſelves beſides, to pay ſixteen thouſand Crowns a year. This Affair having been propoſed to the Council of the *Indies*, was referred to the Chief of the Company in *Holland*, but there is no hopes that they will grant this Favour to Catholics, for fear, it is ſaid, they ſhould become the Maſters in *Batavia*. There are four Proteſtant Churches there, two where they preach every Sunday in Dutch, the one in the Fort, and the other in the Town. A third where they preach in *Portugueſe*, which is the moſt common Language of the Country. And a fourth for the *French*, who are in pretty conſiderable number there.

The Deſcription of *Batavia*.

As for *Batavia*, it is the pleaſanteſt Town in all the *Indies*, and would paſs for a very handſome Place in *Europe*. The *Dutch* have built it at their pleaſure, with a Deſign to make it the Capital City of their Empire. The Streets are long and broad, all in a ſtreight Line, betwixt two Walks of Trees of the Country that are always green; moſt part of them are even divided into fair ſmooth Ways, and lovely Canals warfed, which in all Seaſons are filled by a great River, that at this Place diſcharges it ſelf into the Sea.

They have conveighed the Water of this River into the Ditches of the Town and Fort, at ſmall Charges, becauſe the Ground is level and eaſie to be caſt up. This Warf is a great Ornament to the Town, and a great Convenience for the Inhabitants, who may go abroad and take the Air a Foot, or by Water in Boat, which they pleaſe.


Batavia.

pleaſe. For during the Heat, they walk under the Shadow of the Trees; and the Streets are ſo laid, having a Deſcent towards the Canal, that the Rain-water runs off of them as faſt as it falls. The Houſes are neater ſtill than the Streets; the truth is, they are not very magnificent, neither inſide nor outſide, but they are pretty and commodious. Every thing ſmiles there, the Walls are as white as Snow, there is not the leaſt Spot to be ſeen upon them, nor upon the Furniture, which is all poliſhed, and ſhines like Looking-Glaſſes.

Though *Batavia* be but ſix Degrees from the Line, and by conſequence in a very hot Climate, yet the Houſes are built in ſuch a manner, that they have always the Cool, by reaſon of certain little Courts contrived in the middle, where for eight or nine Months in the Year the Sun never ſhines but at Noon. It is fortified after the European manner, encompaſſed with Ditches full of Water, and in a Ground that is all cut by Channels, which makes it difficult to beſiege it. The Citadel hath four Baſtions faced and mounted with a great number of braſs Guns. There is a good Gariſon kept in it, not only to hold it out againſt *Indians* and *Europeans*, and to ſuccour the other Places in caſe of neceſſity; but alſo to ſhew the Greatneſs and Power of the Company to Ambaſſadors and Princes, who come thither from all Places of the *Indies*. *Batavia* is of a very large Circumference, and nevertheleſs extreamly full of People of all ſorts of Nations, of *Malays*, *Maures*, *Chineſes*, who pay ſo much Tribute a Head, for the free Exerciſe of Commerce; of theſe laſt there are four or five thouſand there, who for moſt

moſt part fled thither that they might not ſubmit themſelves to the *Tartars*, when theſe made themſelves Maſters of *China*. The *Chineſes* being an induſtrious and skilful People, improve every thing at *Batavia*, and without their Help it would be hard to live conveniently there. They labour the Land, there is hardly any other Artificers but them, and in a word, they do every thing almoſt. Some of them are very rich, and we were told that one of them died lately, who left behind him a Million in coined Money.

Having learnt of a Catholic Soldier, that theſe People had their Temple and Sepulchres abroad in the Country, about half a League from *Batavia*, we pray'd him to conduct us thither that we might ſee their Ceremonies. In that Walk we ſee the Avenues of the Town at leiſure, they are very broad Walks or Allies, that reach out of ſight. On each ſide they are bordered with certain Woods always green, which are ſtreighter, and at leaſt as high as our talleſt Trees, beautified with Country Houſes and Gardens kept in good order, which belong to the chief Townſpeople. As we went out of *Batavia* we found three or four of theſe Walks, all which at their end, met at the chief Gate, by which we went out, we took the middlemoſt, which was our way to the place intended. If the other Gates that look into the Country have as lovely Avenues as this, nothing more pleaſant can be imagined.

Within half a League we found the firſt burying Place of the *Chineſes* in a Coppis Wood, where they had made ſeveral ſmall Paths, which all led to ſeveral Sepulchres. There it is where the

Cabinet de Feuillage ou les
Chinois font les Festin des Morts.

the *Chineſe* of mean Quality are buried, and indeed the Place is ſomewhat in diſorder, and there is nothing of State in their Tombs: A few ſteps from thence ſtands the little Fort of *Jacatra*; It has four Baſtions, not at all faced, with a ſorry Ditch. The *Dutch* keep fifty or ſixty Men in Gariſon there. Beyond that Fort we entered into a Wood, or rather into a large Champian full of little Hills, covered over with Groves and Thickets on all ſides, which yielded a pretty pleaſant Proſpect, and in that ſecond Burying-place the *Chineſe Bonzes* interr the Perſons of Quality of their Nation. Upon the top of one of thoſe little Hills I ſaw an Arbour very well made, and a Table ſtanding in the middle of it, with Benches all round it, where near forty People might commodiouſly ſit. There I ſaw a great many very little and odd antick Idols hanging upon the Branches that covered this Arbour. They ſay that the *Bonzes* make Feaſts for the Dead, and bring them thither for them to eat; moſt part of theſe Tombs are ſo many little *Mauſoleums*, very neat and pretty; here is the Figure of one of the loveliеſt of them, by which you may judge of the reſt, for they are all made after the ſame Faſhion, with this difference only, that ſome have Dragons in ſtead of Lyons upon the Gate, as you enter into them, and that they are more or fewer Steps high, according to their Magnificence.

Being come out of the Burying-Place, we heard the Noiſe of Cimbals and little Bells, and following the Sound, came to a little Temple of the *Chineſes*, where their Prieſts were aſſembled to offer a Sacrifice. That Temple is built much in the manner of our little Churches, both without and

and within At the entry there was a pretty big Porch open on all hands. There they entertain the *Chineſes* that are preſent at the Sacrifices; there they Talk, Eat, Drink freely, and make no ſcruple to invite Strangers to do ſo. We would not accept of the *Betle* and *Areka* which they preſented us, for fear they might have been offered to Idols. The truth is, under the Porch on each ſide of the Temple-door, there was a kind of Altar with their Steps, loaded with Pyramids of all ſorts of ſweet Meats, *Betle* and *Areka* in fifty or ſixty China Diſhes as big as Plates, which they preſented to their Idols, before they gave them to their *Bonzes*, or eat of them themſelves. Upon theſe Degrees there were ſeveral Statues of Men and different Animals. In the middle of the Figures of the Men, there was one that repreſented a *Bonze* with a very long and black Beard, attentively reading in a Book which he held very near his Eyes, as if he had been ſhort ſighted. Near to him there was another Doctor with a white Beard, and a kind of Surplice, who ſeemed to be ſpeaking in publick. As we entered into the Temple, we ſaw ſeven or eight Prieſts cloathed in their Sacerdotal Habits, pretty like to ours: He who ſeemed to be the Superior was in the middle, and always attended by two or four, who with him performed the ſame Ceremonies. Behind them there were two or three Officers, who bowed their Bodies down to the Ground, when the others made but moderate Inclinations, and then other two who had each a little Bell in their Hand.

In a Corner near the Door, there was a Timbreler beating upon Timbrels, to the Sound where-

whereof, and of four little Bells which two Prieſts who aſſiſted the Superior held, all came out in cadence from the Altar with a ſlow and modeſt Pace, making ſome Turns, ſometimes following one another, and ſometimes putting themſelves in a Ring, and always ſinging in a manner that was not unpleaſing.

During the Sacrifice, two Miniſters came away from the Altar, and lighted Paſtilles and Candles upon all the Altars, for beſides the chief Altar that was at the end of the Chappel, there was one alſo on the Left-hand. When they advanced to, or returned from the Altars, they made low Bows. Now the *Chineſes* ſeeming to be ſurpriſed to ſee us, we told them that we were Prieſts of the moſt high God of Heaven and Earth, who were going to *China* to preach the only true Religion. They gave us to underſtand that they knew there was a great many of our Fathers in their Country, who were very able Doctors, and highly eſteemed by the Emperor and great Men of the Kingdom. We had a mind to ſee all to the very laſt, but being informed that that Sacrifice was performed for chaſing the Devil out of a ſick Perſon, and that the Ceremony would continue till night; after we had ſtayed there near an hour, we went our way; much pitying the Blindneſs of theſe People, and being very deſirous to endeavour the Converſion of their Country-men.

Auguſt the Twenty fourth, the Eve of St. *Louis*, my Lord Ambaſſador did the General the Civility to give him notice, that he would not have him to be ſurpriſed, if in the Evening he heard Guns fired in the Road, that it was the Cuſtom

Cuſtom of the Kings Ships to honour the Feſtival of St. *Louis* by ſuch Rejoycings. The Ambaſſador charged another Jeſuit and me with that Commiſſion, and we went to the Palace when the General was at Council. So ſoon as he was told that we waited for him, he came to us, and we made him our Compliment in the Name of the Ambaſſador. He was ſenſibly obliged by that Civility, and ſaid that the *French* ſhew'd him greater Reſpect than the *Engliſh* would do in ſuch a caſe. He asked us if it was the Kings Birth-day, becauſe then he would take a ſhare in our Rejoycings, and teſtifie his Reſpects for that great Monarch, by a Diſcharge of all the Guns of the Fort and Ships. But being informed that by that publick Expreſſion of Joy we honoured the Feſtival of St. *Louis* King of *France*, whoſe Name the King bore; I am very ſorry, Fathers, ſaid he, that I cannot do in Honour of St. *Louis*, what, with all my heart I would have done in Honour of *Louis the Great*. When we took our Leave of him, he made us a thouſand offers of Services, and obliged us to promiſe him that we would not truſt our Letters to any but him, and that we ſhould do the ſame when we wrote from *China* to *France*, that he would take that Commiſſion upon himſelf, that he might entertain a Correſpondence with us. We embraced the Liberty he gave us, and entruſted him with our Letters at our Departure. Being come out of the Palace we went ſtreight on board to give the Ambaſſador an Account of what we had done, and to Confeſs the Catholicks who were to be there next Morning. When we were got within three Muſquet ſhot of the Ocean, we ſaw her fire ſeventeen,

Guns

Guns, and the *Maligne* thirteen, which were followed by ſeveral *Huzza's*, and ſome Volleys of ſmall Shot.

We were informed at *Batavia*, that it is not now ſo difficult to enter into *China* as formerly, and that the Emperor had a mind to try whether Freedom of Trade would encreaſe the Wealth of his Empire or not. It is ſaid the *Dutch* laid hold on that Occaſion, and this Year ſent a ſolemn Embaſſie with Preſents to the Emperor of *China*, that they might obtain the Liberty of Commerce in his Dominions, and that upon the News thereof, the *Engliſh* had ſent alſo one of their Ships to *Chiucheu*; but that they would not let thoſe who were on board come aſhoar, and that they were obliged to return back again with the loſs of their Time, Fraught and Goods.

Sunday in the Evening, the five and twentieth of *Auguſt*, all that were aſhoar had Orders forthwith to come on board. Before we embarked we went all ſeven to the Palace, to take our leave of the General, and to thank him for all his Civilites. We promiſed him never to forget his Favours, and to pray God that he would reward him in another Life. He ſpoke very obligingly to us, and addreſſing himſelf to Father *Fucity*; I was in good hopes, Father, ſaid he, that I might have fitted you with a Paſſage for *Siam* in one of our Ships; but ſeeing you will not part from your Fathers, I will not be againſt your Deſign. Once more I intreat you, that you would give me occaſion to ſerve you. Having thanked him a thouſand times, we took our Leaves with hearts full of Gratitude. Next day he ſent us his Boat

to

to carry us on board, and therein a great quantity of fine Bisket, dry Fiſh, Fruit, and other Proviſions for Father *Fucity*. He knew very well that we were magnificently treated by *Monſieur de Vaudricourt* at the Ambaſſadors Table, and that we wanted for nothing, but he could not tell if the ſame Favour would be ſhew'd to Father *Fucity*. Before we parted from *Batavia* we informed our ſelves of the Dutch Government in the *Indies*, and the principal Points of it are as follow.

The Generalſhip is the higheſt Office: it gives him who enjoys it a Right over every thing without exception: it is given for Life, but revocable at the Companies pleaſure; the General may lay down his Place after three Years ſervice. The Council of State conſiſts of the General, the Director General, and ſix Counſellors. The Plurality of Voices carries it in the Deciſion of Affairs; but the Generals, who have commonly but two Voices paſs over that Formality, when they'l anſwer for the Succeſs of any Affair. The Places of Counſellors are the Rewards of conſiderable Services done to the Company. They have a Salary of two thouſand Livers a Month, and the General has but twelve thouſand Livers a Year, and the Charges of Houſe-keeping defray'd. But ſeeing he hath all in his Power, without being obliged to give an Account, it may be ſaid that he has what he pleaſes. Every Counſellor has his Province, and the Affairs relating to it muſt be managed by him. The Great or Supream Council, which is the higheſt Judicature of the Country, and judges ſovereignly in all Cauſes Civil and Criminal, conſiſts of a Preſident, a Vice-

Vice-preſident, and two Proctors Generals. That Tribunal may Judge and Condemn the General himſelf. The third Council is that of the Sheriffs, who take Cogniſance of Matters concerning the Town.

The fourth, which is like a Preſidial Court in *France*, judges Cauſes of leſs importance, to the Sum of an hundred Crowns, without appeal. The Director General holds a ſecond Rank; all that concerns Trade paſſes through his Hands, and he is obliged to give an Account of it. Next to the Counſellors of State for the Government, are the Governours of the Provinces, to the number of ſix, of *Coromandel*, who reſides at *Paſicate*, of *Amboyna*, the Capital of which is *Victoria*, of *Tarnata*, the King whereof hath been obliged to quit his Kingdom to the Company, and content himſelf with a Penſion of twelve hundred Crowns; of *Ceilan*, who reſides at *Colombo*, and laſtly of *Malaca*. This laſt Government has ſometimes Governours, and ſometimes none at all. The moſt conſiderable next to the Governours of Provinces, are the chief Merchants, the Commanders of Places, and the Preſidents or Heads of Factories.

As for War, next to the General, all the Command reſts upon the Major General. He that has that Charge at preſent is a French-man by birth, and is called the *Heer St. Martin*. That Command is afterwards divided amongſt the Captains of *Batavia*, who are Colonels when they are abroad out of the Town. They have twelve thouſand Men of regimented Forces, and an hundred and fifty Ships; there is beſides a Bayliff or Commander of the Town of *Batavia*.

A Dutch Ship that ran foul of us.

Munday morning the 26th. we put out of the Road of *Batavia* with a fair wind. Betwixt eight and nine a Clock in the Evening, it being pretty dark, we made all of a ſudden a Ship as big as our own, within two Muſquet-ſhot of us, bearing down upon us before the wind. We preſently hailed her and asked who were on Board, but it was to no purpoſe; for no body made anſwer. In the mean time the wind being good ſhe was preſently up with us. By her way of working it was thought at firſt ſhe intended to run us on Board in the quarter, and perceiving her low Sail furled as if ſhe had been to fight, it was not doubted but that in Boarding of us ſhe would pour in a whole Broadſide. No Body was ſtartled at that ſurpriſe, but all ſeemed ready to do their Duty. The clutter that the Seamen and Souldiers who were upon the Watch kept, ſome running to their Arms and others minding the Sails, ſoon awaked thoſe that were aſleep; ſo that in a trice all were upon the deck.

The Ambaſſador perceiving that this Ship had run her Bolt-ſprit into our Stern, and that no Enemy appeared, concluded that they who were on Board had no ill deſign. He thought it enough to command five and twenty or thirty ſmall ſhot to be fired amongſt them, as a warning to them to be better upon their Guard another time. But the other Ship having with her Bolt-ſprit done ſome damage to our Galleries, got clear of her ſelf, without any Seamans appearing on Board.

That adventure occaſioned various reaſoning. Thoſe of moſt ſenſe were of the opinion of the Ambaſſador and *Monſieur de Vaudricourt*, who attributed it to a careleſs working of the Ship. The

The truth is, if ſhe had had any bad deſign, ſhe would not have failed to fire her Guns, when ſhe laid us on board, and to have poured in a volley of ſmall-ſhot amonſt us. We were informed at *Siam* by *Hollanders* that came from *Batavia* after us, that it was one of their Ships coming from *Palimbam* and that all the Men on Board were drunk or aſleep.

The wind was good, and ſo that accident did not at all hinder us to purſue our Voyage. It was not long before we got to the entry of the Streight of *Banka*, which is made by an Iſle ſo called and the Iſle of *Sumatra*. The Banks and Shelves that are at the entry of this Streight, make it a difficult paſſage for thoſe that are not acquainted with it. We had a Dutch Pilot on Board and a very able Man, who had ſeveral times before paſt that Streight, and for all that, tho we continually alſo heaved the Head, our Ship ſtuck aground, and ſo did the Frigat too; But the Ground being owzy, we were in no danger, and having put out an Anchor at a diſtance in deeper water, we weighed our ſelves off again without any prejudice.

The Streight of *Banka* difficult to be paſſed becauſe of the want of Water.

The wind continuing fair in a ſhort time we repaſſed the Line. We felt it a great deal better in this place encompaſſed with Land, then when we paſſed it the firſt time out at Sea, before we came to the Cape. Calms are not ſo much to be dreaded here, becauſe of winds that reign there and blow ſometime from the Land, and ſometime from the Sea. The ſafeſt way of Sailing in thoſe Calm Seas that are as ſmooth as a Mill-pond, is to keep always along the Shoar, in twelve, fifteen or twenty Fathom water, and

never go out of ſight of Land, as we did, obſerving this circumſpection, you have always the advantage of coming to an Anchor when you pleaſe, which you will be forced to do very often, becauſe of the Currents, that ſet in to Land, and of certain ſtrong guſts and flurries, which commonly blow from the Iſle of *Sumatra*. Some days after we ſet out from *Batavia* we were all of a ſudden ſurpriſed with one of thoſe Flurries, which put us into great fear, becauſe all our Sails were then abroad; but the diligence that was uſed in taking of them in, cleared us of the danger.

October 5. we began to make the Land of *Aſia*, and the firſt we made was the point of *Malaca*. We all felt a ſecret Joy to ſee thoſe places that had been watered with the ſweat of St. *Francis Xavier*, and to find our ſelves in theſe Seas ſo famous for his Voyages and Miracles. We publicly and daily invoked the aſſiſtance of that great Saint after the Litanies of the Virgin, on Board. We then ranged along the Coaſts of *Johor*, *Patane* and *Pahan*, whoſe Kings are Tributary to the King of *Siam*; but the Dutch have all the Trade of theſe Kingdoms.

September 6. *Monſieur de Vanderets D' Heboiville* one of the Gentlemen of the Ambaſſadors Retinue, died on Board the Frigat, in the Flower of his Age. He was handſome, Diſcreet, and the eldeſt Son of a very Ancient and Rich Family in *Normandy*. His Diſtemper was a Bloody-Flux, common enough in the *Indies*, eſpecially to thoſe who eat too much Fruit, as this young Gentleman did during the five or ſix days that he was at *Batavia*. We had notice of his Death by the Frigats handling their Colours at eight of the Clock in the Morning,

Morning, and in the Evening we came to know the time of his obſequies, by means of five Guns ſlowly fired one after another.

Funerals at Sea are performed with like Ceremonie. Having ſung ſome Prayers, they wrap up the Body in a Linnen Cloath, tye a great ſhot to the Feet, and upon a Plank to which it is made faſt, let it gently drop into the Sea. Next day all we that were Prieſts, ſaid a Maſs on Board of our Ship, for the reſt of his Soul.

At length, *September* 22. we came in ſight of the River of *Siam*, and next day to an Anchor three Leagues from the Bar, which is at the entry of it. The ſight of that Kingdom raiſed an incredible Joy in all of us, after the dangers and fatigues of ſo tedious a Voyage. There had been but little talk till then of the Converſion of the King of *Siam*, which was the cauſe of the Embaſſie, but at that time it was almoſt the ſubject of every diſcourſe. It was known to all that the King had publickly ſaid to my Lord Ambaſſador that he was in hopes, that by his prudent Conduct he would accompliſh that great work which was ſo far advanced. We earneſtly begg'd it of God in our prayers, and from our firſt coming on Board, our Father Superiour had ordered every one of us to ſay a Maſs weekly for that intention.

So ſoon as we were come to an Anchor, the Ambaſſador diſpatched the *Chevalier de Fourbin* and *Monſieur Vachet* with the news of his arrival to the King of *Siam* and his Miniſters. The firſt was to go no higher than *Bancok*, which is the firſt place of the Kingdom upon the River, ten Leagues from the mouth of it, and the other was to take a *Balon*, which is a Boat of that Countrey very

light, and make all haſt to *Siam*. The Governor of *Bancok* by Nation a *Turk* and of the Mahometan Religion, being informed that the Ambaſſador of the King of *France* was in the Road, prayed Monſieur *Vachet* to take his repoſe for the reſt of that night, and ſuffer him to ſend an expreſs, that he might give the Court ſpeedy notice thereof.

The Governor of *Bancoks* Meſſenger arrived at *Siam* next day about noon. The Lord *Conſtance* Miniſter of State, was acquainted by a Letter which he had received that Morning from *Coromandel*, that the moſt Chriſtian King had named the *Chevalier de Chaumont* to be his Ambaſſador extraordinary at the Court of *Siam*, and that he had ſet out from *France* ever ſince the Month of *March* with two Men of War. Seeing we are often to mention this Miniſter in the ſequel of this relation, and that he alone was deputed by the King his Maſter to treat about the Affairs of this Embaſſie, it is proper we ſhould make it known who he is.

The Lord *Conſtance* is properly called *Conſtantin Phaulkon*, and ſo he writes his name. He is a *Grecian* by Nation born in *Cephalonia*, his Father being a noble *Venetian* the Son of the Governor of the Iſland, and his Mother a Daughter of one of the Ancienteſt Families of the Country. About the year 1660. when as yet he was but about twelve years of Age, he had diſcretion enough to reflect upon the bad condition into which his Parents had reduced the Affairs of his Family. The thought of that made him take a Reſolution that could hardly be expected from a Child of his years. Not being able to ſupport his quality in his own Countrey,

Countrey he went on Board with an *Engliſh* Captain, who was returning into *England*. His wit and ſprightlineſs, his compliant humour, and agreeable Carriage quickly made him be known, and gained him the kindneſs of ſome of the Lords of Court, but deſpairing of ſucceſs there, he went to Sea with a deſign to go to the *Indies*. His purpoſe was to raiſe his Fortune, his Genius put him in the way of it, and if his probity had been leſs, he might in a ſhort time have got a conſiderable Eſtate. But he choſe rather to paſs through all the degrees of Seafaring, and to riſe by little and little with Reputation, than to haſten to be Rich all of a ſudden by ſneaking and unlawful ways.

Having lived ſome years at *Siam*, and ſcraped together a little Eſtate, He reſolved to quit the Service of the *Engliſh Eaſt-India*-Company, to get a Ship of his own, and to Trade by himſelf. He had much ado to get out of *Siam*, being detained by his Friends, and by his effects which he could not as yet get in. At length he put out, but was beaten back again by bad weather, and was caſt away twice in the mouth of the River.

Putting out again to Sea once more, he was Shipwracked a third time and much more unfortunately, upon the Coaſt of *Malabar*; he was in danger of having periſhed there, and could not ſave of all he had above two thouſand Crowns. In this ſad condition being oppreſſed with ſorrow, wearineſs and ſleep, he had laid himſelf down upon the Shore, when, whether he was aſleep or awake, for he hath proteſted to me oftner than once he could not tell himſelf, he thought he ſaw a Perſon full of Majeſty, who looking upon him

with a ſmiling eye, moſt mildly ſaid unto him; *Return, Return from whence you came*: Theſe words ſo wrought upon him, that it was impoſſible for him to ſleep all the reſt of the night, and his thoughts were wholly taken up about finding a way to return to *Siam*.

Next day whilſt he walked by the Sea ſide, muſing upon what he had ſeen in the night time, and uncertain what to think of it, he ſaw a Man coming towards him dropping wet with a ſad and dejected countenance. It was an Ambaſſador of the King of *Siam*, who upon his return from *Perſia* had been caſt away, without ſaving any thing but his life. Since both of them ſpoke *Siameſe*, they ſoon acquainted one another with their adventures. The Ambaſſador diſcovered himſelf, and told what extreme neceſſity he was reduced to. The Lord *Conſtance* condoling his misfortune, offered to carry him back to *Siam*: and with the two thouſand Crowns that he had ſaved after his Shipwreck, he bought a ſmall Barque, cloaths for himſelf and the Ambaſſador, and Victuals for their Paſſage. This ſo obliging a Conduct charmed the Ambaſſador of *Siam*, who from that time forward caſt about every way how he might teſtifie to him his gratitude.

When they arrived at *Siam*, and that the Ambaſſador had given account of his Negotiation and Shipwreck to *Barcalon* who is the firſt Miniſter of State in the Kingdom, he told him all the good Offices which he had received from *Monſieur Conſtance*, with ſo great applauſe to his merit, that the Miniſter had a mind to know him. He entertained him in diſcourſe, liked him, and reſolved to keep him about him; where he ſoon gained

gained the eſteem and confidence of his Maſter. This *Barcalon* was a witty Man, and well verſed in buſineſs, but he avoided trouble as much as he could and loved his pleaſures. It raviſhed him that he had found an able, faithful and induſtrious Perſon on whom he might repoſe the cares of his place. Nay he often ſpoke of him to the King; but that which contributed moſt to beget a good Opinion of him in the mind of that Prince, was the occaſion that I am about to relate.

The King of *Siam* had a deſign to ſend an Ambaſſador into a Foreign Kingdom; and ſeeing he loves Magnificence and Grandeur, he was willing to ſpare no coſt that he might render it famous by rich and ſplendid Preſents. The *Mores* to whom he uſually addreſſed himſelf on ſuch occaſions, demanded of him prodigious ſums of Money to ſet out that Embaſſie in the manner he deſired it ſhould be. The *Barçalon* to whom the King complained of it, told it to the Lord *Conſtance*, who promiſed him, that if the King would honour him with that Commiſſion, he would make much finer Preſents, and at leſs Charges than what the King offered the *Mores*. The King being informed of this, ſent for him; and charged him with his Orders. He obeyed them with ſo much exactneſs and good ſucceſs, that from that time his Majeſty conceived a great eſteem of his ability. The *Mores*, in the mean time, taking it ill that they had not the ſumm which they demanded given them, preſented a Petition to the King, praying him to order them payment of the Money which his Majeſty owed them. In that Petition they had given a particular account of what they had received, and what they had laid out.

out. So that according to their account he ſtood indebted to them in a great ſumm, which, as they ſaid, they wanted. The King would hereupon know the opinion of the Lord *Conſtance*, and put the memoirs of the *Mores* into his hand, ſo ſoon as he had examined it, he told the King, that he was cheated, and that his Majeſty was ſo far from owing them any thing, that they ſtood indebted to him in threeſcore thouſand Crowns. The *Moriſh* Captain was fain to acknowledge it before the Commiſſioners whom the King deputed to enquire into the buſineſs, that they had been miſtaken in their accounts.

The *Barcalon* dying not long after, the King would needs put Monſieur *Conſtance* in his place. He declined it, and made anſwer to his Majeſty, that that poſt would raiſe him the envy of all the great Men, that he moſt humbly beſought him not to raiſe him higher than he was, for that was all his Ambition, being happy enough in that he ſtood fair in his Favours. His modeſty, his skill in affairs and diligence in diſpatching them, his Fidelity in managing the publick Revenue, and his diſintereſtedneſs in refuſing both the appointments of his Office, and all preſents from private people, have more and more encreaſed the Kings confidence in him. At preſent every thing paſſes through his hands, and there is nothing done without him. However his greatneſs hath not at all changed him, he is eaſie to be ſpoken with, mild and affable to all People, always ready to liſten to the poor, and to do juſtice to the meaneſt of the Kingdom. He is the refuge of the wretched and afflicted; but the great Men and Officers who do not do their Duty, think him ſevere and moroſe.

Seeing

Seeing he left his own Countrey when he was young, and by conſequence but little inſtructed in the Catholic Religion, wherein he was bred, it was no hard matter for the *Engliſh* to make him embrace the Proteſtant Religion, which ſeemed to him to differ little from his own. But having had ſince ſome Conferences with Father *Thomas* and Father *Maldonat* of our Company, for whom he ſtill retains a kind Friendſhip, and being convinced in his own Judgment of the bad way he had been put into, after full inſtruction he left it, and abjured his Hereſie to Father *Thomas*. Since that time, he hath led a very regular and edifying Life, and by his Example and Credit contributes much to the eſtabliſhment of the Catholic Faith, as will appear by the Sequel of this Hiſtory.

So ſoon as the King of *Siam* was informed by his Miniſter of the Honour the King of *France* did him, by the ſplendid Embaſſy he ſent to him, and was told that the Ambaſſador was arrived at the Mouth of the River, he was over-joyed, and publickly expreſſed it to all his Court. He called his Council, and ordered, upon pain of his Diſpleaſure, that care ſhould be immediatly taken to receive the Ambaſſador well; that they ſhould ſhew him all the Honour that he who repreſented the perſon of a great Prince deſerved, and that they ſhould not ſtand upon the Ceremonies and Cuſtoms that were obſerved in the reception of other Ambaſſadors.

At the ſame time he named two of the chief Lords of his Court, the one, firſt Gentleman of his Bed-Chamber, and the other chief Captain of his Guards, to go as far as the Bar, to congratulate

late in his Name his happy Arrival, and to tell him that he impatiently expected the Day of his Audience and Reception. Some hours after, the Lord *Conſtance* ſent one of his Secretaries to complement his Excellence, and to preſent him with all ſorts of Refreſhments for himſelf, his Retinue, and both his Ships Companies. The Governor of *Bancok* had already done the like before; ſo that in a trice we had plenty of all things.

Since it was his Majeſties intention, That the Ambaſſador ſhould have an extraordinary Reception, the Lord *Conſtance* contributed on his part alſo, to do him the Honour that no body before him had ever received there; not only that he might perform his Maſters Orders, but alſo that he might teſtifie the profound reſpect which he had always entertained for the King of *France*. He went in perſon to the Town of *Siam*, to pitch upon the Lodgings where my Lord Ambaſſador was to be accommodated; and by his Orders, diverſe Appartments were built hard by for lodging his Gentlemen and all his Retinue. He cauſed the *Balons* of State to be made ready, which were to bring the Ambaſſador and thoſe which were to follow him; becauſe in the Month of *September*, as it was then, the River of *Siam* is much out, and all the Countrey about overflow'd. He gave Orders that at every five Leagues diſtance, neat Houſes ſhould be forthwith built on the River ſide, and very ſumptuouſly furniſhed; and that as far as *Tabangue*, an hours journey from *Siam*, where my Lord Ambaſſador was to ſtay, till all things were ready for his Reception.

In the mean time, the Biſhop of *Metellopolis*, Vicar Apoſtolic of a great part of the *Indies*, came

came on board, and the Abbot of *Lyonne* with him. They were received with all the Marks of Eſteem and Reſpect that were due to the Dignity of the one, and the Quality of the other. The Ambaſſador and Biſhop after Maſs ſhut up themſelves together, and had a long Conference upon the Subject of the Embaſſie.

Though we had had the Honour to kiſs the Biſhop's Hands when he came on board, yet our Father Superior judged it convenient, that we ſhould again all ſix together go and pay our moſt humble Reſpects to him. This Prelate, who is a perſon of a very ſweet and good Nature, received us with all teſtimonies of Joy and Affection: Nay he offered us his Seminary to live in ſo long as we ſhould be at *Siam*; telling us, that the Houſe of the Company was too ſmall to accommodate us all. And we rendered him our hearty Thanks for his Goodneſs.

At that time the two great *Mandarins* whom the King of *Siam* ſent to his Excellence, came on board of us in a Galley. They were introduced into the Ambaſſador's Cabin, that was ſpred with a Foot-Carpet: Being come in, they ſate down upon the Carpet; and then the Elder of the two asked my Lord Ambaſſador in the Name of the King his Maſter, News of the King of *France*, and of all the Royal Family, and congratulated his happy Arrival. He added, according to the Viſions of the *Metempſychoſis*, wherewith moſt of the Orientals are infatuated, that he well knew his Excellence had heretofore been employed in great Affairs, and that it was above a thouſand years ſince he came to *Siam* to renew the Friendſhip of the Kings who at that time governed the

two

two Kingdoms of *France* and *Siam*. The Ambaſſador having very civilly anſwered their Complements, added with a Smile, that he did not remember he had ever been charged with ſo important a Negotiation, and that this was the firſt Voyage he had ever made to *Siam*. After a ſhort ſtay, they took leave, aſſuring the Ambaſſador, that the King was impatient to ſee him: and that he had ordered the luckieſt day of the Year to be pitched upon for his Reception. They were ſerved with Tea and Sweet Meats; and one of them, who was a very handſom man, and of a pleaſant aſpect, drank Wine; but the other would not ſo much as taſte it. So they went into their Galley again, where they wrote down all they had ſeen and heard in this Congreſs.

Towards the Evening our Father Superior would have me go before with Father *Viſdelou* and Father *Bouvet*, to take order about our Affairs. There offered a very fair occaſion by the return of the Biſhop and Abbot of *Lyonne*, who were to part next day, and who offered us their *Balons*. The Ambaſſador commanded the *Chevalier de Fourbin* and the *Chevalier du Fay* to wait upon the Biſhop and Abbot, who went into the Chaloop; where we had the honour to accompany them, becauſe their *Balons* were not ſtrong enough to come on board.

Pretty late in the Evening we got to the mouth of the River; at that place it is but a ſhort League over; half a League further up, it is not a quarter of a League over; and a little higher, it is not at the broadeſt place above an hundred and threeſcore paces or thereabouts over. It has a very fair pretty deep Channel. The Bar is a Bank of

Owze

Owze lying in the mouth of it, where there is not above thirteen foot water when the Tides are at the higheſt. There is nothing more charming than the ſight of that River, the Banks on both ſides being covered over with Trees always green, and beyond them there being nothing but vaſt Plains reaching out of ſight covered with Rice. It was Night when we put aſhoar at a little Lodging where the *Balons* of the Biſhop of *Metellopolis* ſtayed for him. Seeing the Countrey about within a days Journey of *Siam*, is very low Land; it is all overflowed for one half of the year. The Rains which fall for ſeveral Months together ſwelling the River, cauſe theſe great Inundations, and that's the thing which makes the Countrey ſo fertil; were it not for that the Rice that grows only in Water, and wherewith all the Fields are covered, could not ſupply, as it does, all the *Siameſe* and neighbouring Countries with Food. This is another Convenience of theſe Inundations, that one may go all about in a *Balon*, even into the Fields; which makes ſo great a number of Boats to be in all places, that in the greateſt part of the Kingdom there are more *Balons* than Men. There are ſome of them very big, covered with Houſes, which ſerve to lodge whole Families; and ſeveral of theſe being joyned together, make a kind of floating Villages in thoſe places where they chance to meet.

We continued going up the River all night long, during which we ſaw a very pleaſant ſight, and that was an infinite number of Fire-flies, wherewith all the Trees upon the ſides of the River were ſo covered over, that they appeared like ſo many great Branches ſet thick with innumerable

ble Lights, which the reflection of the Water, at that time as ſmooth as a Looking-glaſs, infinitely multiplied. Whilſt we were taken up in viewing of them, all of a ſudden we were beſet with a prodigious quantity of Musketo's or *Maringoüins*. Theſe are a kind of very troubleſom Gnats, that ſting through Peoples Cloaths, and leave the Marks of it a long time behind them. The *Siameſe* who row'd our *Balon*, though they were naked, and tugg'd at the Oar, made a better ſhift againſt them than we; they gave themſelves a flap with the hand every time they felt a Musketoe, and ſtruck ſo pat that they never miſſed them, without loſing one ſingle ſtroak of their Oar for all that.

We found a great many Monkeys and *Sapajous* upon the River ſide, which clambered up the Trees, and went together in Troops. But no pleaſeanter ſight can be ſeen than the vaſt numbers of *Criel Herons* that ſwarm upon the Trees; at a diſtance one would take them for their Bloſſoms. The White of the Birds mingling with the Green of the Trees, makes the moſt lovely Land-skip imaginable. The *Criel Heron* is a Fowl ſhaped like a common Heron, but far leſs; it is of a neat proportion of Body, and has fair Feathers whiter than Snow. It hath Tops or Tufts upon the Head, Back and Belly, wherein its chief Beauty conſiſts, and which render it extraordinary.

All the wild Birds have moſt lovely Feathers, there are of them of ſeveral colours, all yellow, all red, all blew, all green, and that in great numbers: For the *Siameſe* believing the Tranſmigration of Souls into other Bodies, kill no Animals,

mals, for fear, as they ſay, of driving out from thence the Souls of their Relations, which may very well be lodged there.

We did not make a League of way without meeting with ſome Pagod, that is to ſay, a Temple of Idols. It hath always by it a little Monaſtery of *Taiapoins*, who are the Prieſts and the Religious of the Countrey. Theſe *Talapoins* live in common, and their Houſes are ſo many Seminaries, where the Children of Quality are bred.

So long as Children continue there, they wear the habit of *Telapoins*, which conſiſts in two pieces of a kind of yellow Cotton Cloth, whereof the one ſerves to cover them from the Girdle down to the Knees, and the other, they uſe ſometimes as a Scarf, putting it about their Shoulders like a Shoulder-Belt; and ſometimes they wrap it about them like a little Cloak. They have their Heads and Eye-brows ſhaved as well as their Maſters, who are perſwaded that it would be immodeſt and ſinful to let them grow: Their Blindneſs made us heartily pity them.

Having row'd on all night long, about Ten of the Clock in the Morning we arrived at *Bancok*. This is the moſt important Place of the Kingdom, becauſe it defends the Paſſage of the River with a Fort that is on the other ſide. Both are well furniſhed with Braſs Guns, but ill fortified. *Monſieur de la Mare* a French Engineer, whom my Lord Ambaſſador left at *Siam*, hath received Orders from the King to fortifie it regularly, and to make a good place of it. We ſaw the Governor of it in paſſing; he is a tall very handſom man, who received us with a great deal of Civility.

We went afterwards to dine with a *French Artiſan*; for there are no Inns in that Countrey. That day we began to uſe Rice inſtead of Bread, and to drink nothing but River-water. The Rice being only boiled with Water, is but an inſipid kind of Food, and we could hardly accuſtom our ſelve to it at firſt, but within a Fortnights time we came to like it as well as Bread, which is very ſcarce and dear there, becauſe the Wheat muſt be brought from *Surrat* or *Japan*.

Betwixt *Bancock* and *Siam*, you meet with a great many *Aldees* or Villages, that almoſt every where border the River. Theſe Villages are no more than a great many Huts or Hovels raiſed upon high Pillars, becauſe of the Inundation. They are made of *Bambous*, which is a Tree whoſe Timber is much uſed in that Countrey. The Trunk and great Branches ſerve for making of Pillars and Joyſts, and the ſmall Branches to makes the Walls and Roof. Near the Villages are the *Bazars* or floating Market-places, where the *Siameſe*, who go up or down the River, find their Victuals ready dreſt; that's to ſay, Fruit, boyl'd Rice, *Rack* (which is a kind of Strong Water made of Rice and Lime) and ſome *Ragouſts* after the *Siameſe* Mode, which a French-man could not taſte.

Next day, the Third of *October*, we came to *Siam*. We thought the Biſhop of *Metellopolis* had got before us, and therefore went ſtreight to the Seminary, to pay him our dutiful Reſpects at home; but he was not as yet arrived. Whilſt we ſtayed for him, we ſaid Maſs, to give God thanks for his Protection during all our Voyage, which had been exactly ſeven Months long; for we

we ſet out from *Breſt* the Third of *March*, and arrived at *Siam* the Third of *October*.

From thence we went to the Houſe of Father *Suarez*, the only Jeſuit that was then at *Siam*; Father *Maldonat* being gone for ſome time before to *Macao*, from whence he was to return towards *March* following. We paſſed by the *French* Factory, and there ſaluted the Officers of the Company. Then we were conducted to the Palace which was preparing for my Lord Ambaſſador; where we met with the Lord *Conſtance*, the firſt, or to ſay better, the only Miniſter of the Kingdom. We knew before that he was a man of Merit, and had a kindneſs for us; but we had the experience of both far beyond our expectation. In that firſt Interview, he gave us many Teſtimonies of Goodneſs; we thanked him for the *Balon* which he ſent to meet us, and for the Chambers that he was pleaſed to order to be built for us near to Father *Suarez*, whoſe Houſe was too little to accommodate us with Lodgings. He told us that it was pleaſure to him to oblige us; and that he did but his Duty, when he built an Appartment for his Brethren (for ſo he did us the honour to call us) ſeeing he could not lodge us in his own houſe; that moreover he expected more Jeſuits, whom he had demanded from the Father General at leaſt a year ago. Then he ſhewed us all the Appartments of the Ambaſſador's Palace, which we thuught very handſom and neat.

The Lord *Conſtance* receives the Jeſuits with extraordinary goodneſs.

The King of *Siam* had otdered a ſtately Houſe to be built for the Ambaſſador; but ſeeing it was not as yet finiſhed, and that there was no delay to be made becauſe of the Seaſon that preſſed his

Return, *Monſieur Conſtance* went himſelf and pitched upon the faireſt and moſt commodious Houſe of the Town, which belonged to a great *Mandarin*, a *Perſian* by Nation, and had it ſplendidly furniſhed.

A Deſcription of the Palace where the Ambaſſador lodged at *Siam*.

In the firſt Story there was two Halls of a Floor, hung with very lovely fine painted Cloth. The firſt was furniſhed with Chairs with blew Velvet, and the other with Chairs of red Velvet and Gold Fringes; and the Ambaſſador's Chamber was encompaſſed with a Japan-Skreen, of ſingular Beauty; but the *Divan* ſeemed to us to be the prettieſt of all. It was a great ſieled Hall, ſeparated from the other Appartments by a large Court, and built for taking the freſh Air during the Heats. There was a Water-work at the entry, a half pace within, with a very rich Canopy of State and armed Chair, and in the obſcurer Retreats two Cloſets joyning the River, which ſerved for bathing places. Which way ſoever one caſt his Eyes, there was nothing to be ſeen but fine *China* of all ſizes, placed in niches; in a word, every thing lookt cool and pleaſant.

Mr. *Conſtance* cauſes Appartments to be built for lodging the Jeſuits at *Siam*.

Having ſtayed ſome time there, we took our leave of the Lord *Conſtance*, and returned home; where we found Father *Suarez* ſtaying for us. He received us with extraordinary expreſſions of Joy, and treated us in the beſt manner his Poverty could allow. He is a *Portugueſe* Jeſuit threeſcore and ten years old, and hath lived above thirty years in the *Indies*, where, by his Zeal and Capacity, he hath gained the Eſteem and Friendſhip of all that know him. He ſtreight carried us to ſee the Lodgings that the Lord *Conſtance* ordered to be prepared

pared for us. They were building for us upon *Pilotis* in the River ſix little Rooms to lodge us in, and a Gallery where where we might lay our Inſtruments: there were near a hundred Workmen employ'd about it, who had two *Mandarins* to overſee them and keep them to their Buſineſs both day and night. Without that Augmentation Father *Suarez* could not have accommodated us at his Houſe; he had but one Chamber and a Cloſet, both ſo beggarly poor and ſo ill ſhut, that the *Wood-ſlaves*, which are a kind of very venomous Lizards, were in all places, behind his Trunks and amongſt his Furniture.

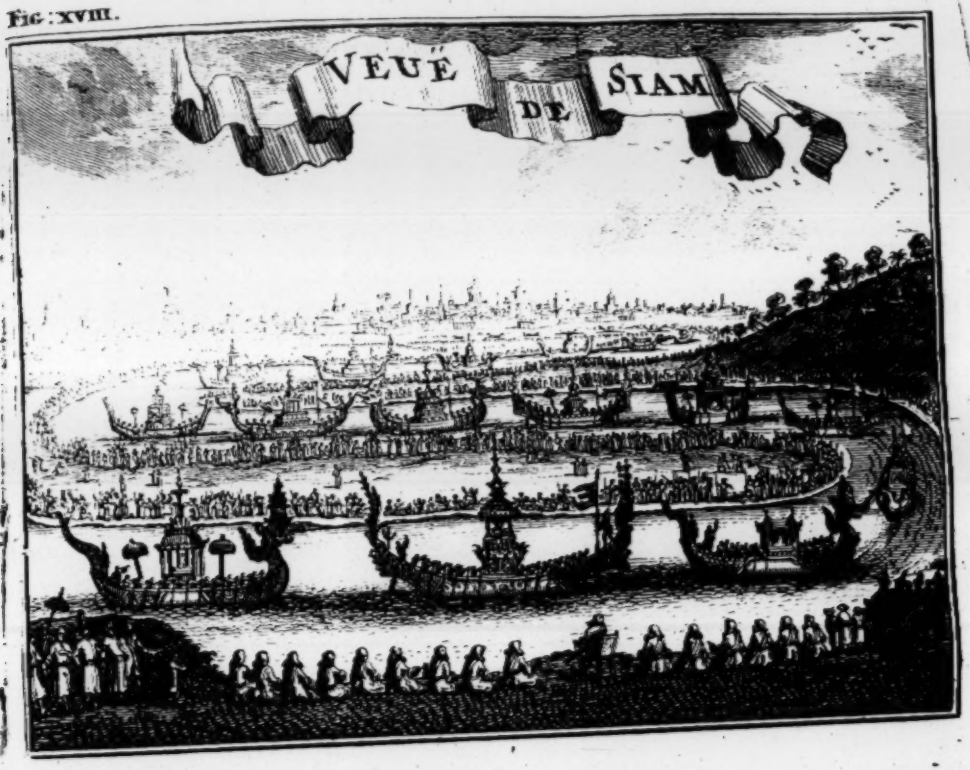
The King of *Siam* ſends a ſtately *Balon* to the Ambaſſador.

Whilſt things were thus a preparing, the King ſent two dignified Lords of his Court with ten *Mandarins* of the fourth and fifth Rank, each with a *Balon* of State to go wait upon the Ambaſſador's *Balon* to the Mouth of the River. It was very magnificent, all over gilt, threeſcore and twelve foot long, and rowed by ſeventy handſom men, with Oars covered with Plates of Silver. The *Chirole*, which is a kind of little Dome, placed in the middle, was covered with Scarlet, and lined with *Chineſe* Cloth of Gold, having Curtains of the ſame Stuff. The Baliſters were of Ivory, the Cuſhions of Velvet, and a Perſian Carpet was ſpred under foot. This *Balon* was accompanied with ſixteen more, four of which, adorned alſo with Foot-Carpets, and Scarlet Covers, were for the Gentlemen of the Ambaſſador's Retinue, and the other twelve for the reſt of his Attendants. The Governor of *Bancok* joyned them with the chief *Mandarins* of the Neighbourhood; ſo that they made about ſixty ſix *Balons* when they came to the Mouth of

the River. Theſe Boats are of an extraordinary ſhape, they are very long and narrow; ſome of them are as long as Galleys, that is to ſay, an hundred or ſixſcore foot in length, which at the broadeſt place are not ſix foot wide. Their Crew conſiſts of an hundred, ſixſcore, and ſometimes an hundred and thirty Rowers.

The Deputies found a Galley at the Mouth of the River, which was to carry them on Board; it was attended by three others, and ſix *Mirous*, which are long Barks for carrying the Baggage. Being come to the Ambaſſador's Ship, they complemented him in the Name of the King, telling him, that they had Orders from his Majeſty, to wait upon his Excellence to the City, where the King impatiently expected him, that he might have certain News of the King of *France* his good Friend, and of all the Royal Family.

Fig: XVIII.



A VOYAGE TO SIAM.

The Fourth BOOK.

The Voyage from the Bar of Siam, *to the Cities of* Siam *and* Louvo.

October the 8th. my Lord Ambaſſador being acquainted that Kings *Balons* were to come and receive him and all his Retinue that day, went into his Chaloop with a noiſe of Trumpets, and was ſaluted by his own Ship with fifteen Guns. He arrived in good time at the mouth of the River, whither the Kings *Balons* came. He went into that which was appointed for him with the Biſhop of *Metellopolis*, and was followed by all the reſt. That day they advanced but two Leagues from the mouth

The Ambaſſador Embarks in the *Balons* of the King of *Siam*.

of the River, and the *Balons* drawing up round the *Maligne*, which was got up ſo far, all lay that night in their Boats.

Next day they went to *Prepadem*, where the firſt reſting Palace was prepared. Though theſe little Buildings be run up in a weeks time, and made only of Reeds and Mats, yet they are commodious and pleaſant. Since this was the firſt, and that all the reſt were of the ſame nature, it is fit I ſhould give a deſcription of it.

A deſcription of the Houſes built on the Rivers ſide to receive him.

Coming out of the *Balon*, we mounted a pair of Stairs of ſix or ſeven Steps, that reached down to the ſurface of the Water, and led into a kind of Platform, where after ten or twelve ſteps, you find two pretty large Halls, one on the right hand and the other on the left, which ſerve the Ambaſſadors Servants for Kitchin, Lodging and all. Beyond that there were two Rooms on one ſide the Ambaſſadors Chamber, and on the other a Chapel. The *Corridor* or Platform butted upon a Hall which the *Portugueſe* call *Sala da preſenſa*; on the right as you entered it, there was a half pace covered with a *Perſian* Carpet, a large Canopy of State of a Stuff made of Gold and Silk, with a gilt Chair underneath and Crimſon Velvet Cuſhions with Gold galloon. Over againſt it there was a Cupboard covered with a Carpet of lovely China-work Cloath of Gold, and in the middle of the Hall a long Table for three-ſcore perſons. All theſe Appartments were neatly furniſhed, and ſeeing the heats are exceſſive in that Country, they were hung only with very fine Indian Tapeſtry, and the Floors were covered with extraordinary fine Mats. The Floor of the Ambaſſadors Chamber was covered with a large Perſian

Perſian Carpet, and the riſing with a very rich Stuff.

In all theſe Palaces of repoſe there were ſeven Officers of the Kings houſhold, of whom the firſt were Gentlemen of the Kings Bed-chamber, and the ſeventh, Captain of the Life-guards with ſome Soldiers who kept Guard day and night, and went ſeveral Rounds about the Houſe to prevent noiſe and diſorder. The firſt ſix and thoſe whom they commanded, took care that nothing was wanting to the Magnificence of the Table and Neatneſs of the Appartments.

As ſoon as the Ambaſſador ſtept aſhore at *Prepadem*, he was complemented by the Governor of *Bancok* and *Piplis*, who had waited for him there, ſince the day before. After Dinner he Embarked again, with the ſame Court and Attendance and went to *Bancok*. Half a League from the Town two *Olouans Mandarins* of the third Order, of whom the laſt was, as it were, General of the Galleys, came in the Kings name to receive him, and ſo to wait upon him to the Capital City. It was five a Clock before he arrived at *Bancok*. An Engliſh Ship lying at Anchor under the Fort, ſaluted his Excellence with One and Twenty Guns, and the Town that was over againſt it, with One and Thirty. As he went aſhoar, he was received by a great number of *Mandarins* drawn up in two ranks, having the Governor of *Bancok* and *Piplis* at the head of them, and he was conducted to the Lodging that had been prepared for him in the Town. The ſtreets through which he paſt were perfumed with *Aquila* which is a very precious wood, and of a rare ſmell. So ſoon as he was come into his Palace, the Fort which

which had not as yet ſaluted him, diſcharged all its Artillery. Next morning after Breakfaſt his Excellence was conducted back to his *Balon* with the ſame Ceremonies. As he put off, the Fort which was on the ſame ſide, ſaluted him with One and Twenty Guns, the other Fort fired Twenty Nine; and the Engliſh Ships Twenty One, and it was the Lord *Conſtances* Recommendation that made the Ship ſhew that civility to the Lord Ambaſſador.

The ſame Honours were performed to him in all places where he went aſhoar, and the King daily ſent *Mandarins* of the chiefeſt quality to ſalute him on his part, who being all ordered to ſtay with him till he came to a place called the *Tabangue*, his Court and Attendance was thereby rendred very numerous. A quarter of League from thence, he found the Preſidents of all the Nations that are at *Siam*. The Engliſh came with Eight *Balons*, and then the *Chineſes* and *Maures*. When the Nations had made ſeverally their Complements, they all together waited upon him to his Lodging, and then took leave. The Governors of places who had received him at the entry into their Governments, waited upon him alſo ſo far. It is an Extraordinary honour, and had never before been rendered to any Ambaſſador.

It was the King of *Siam's* pleaſure, that the Ambaſſador of the King of *France*, ſhould be treated with marks of diſtinction from all others, and even from thoſe of the Emperor of *China*, who all over the Eaſt is reckoned the greateſt Monarch of the Univerſe.

The

The Ambaſſadors of the King of *Cochinchine*, *Tunquin*, *Golconde*, *Malayes*, and *Laos*, are received in a Court covered with a Carpet. The great men of the Kingdom are proſtrate in two Halls on the two ſides, and the other *Mandarins* of inferior quality, are proſtrate in the Court. How the King of *Siam* receives the Ambaſſadors of Neighbouring Princes.

The Ambaſſador is with all his retinue in another more remote Court, where he waits till he be called to Audience by the Kings Order.

The King within the prefixed time, with ſound of Trumpets, Drums and other muſical Inſtruments, that are uſed in the Courts of Eaſtern Princes, appears at a kind of Tribune or Window, raiſed ſix foot higher than the firſt Court. Then the chief Miniſter having demanded the Kings Orders, ſends for the Ambaſſador, by an Officer of his Chamber of more or leſs quality, according as he intends to honour the King his Maſter. When the door of the Court is opened, the Ambaſſador appears proſtrate with the Interpreters of his Nation, and the Gentleman who commonly ſerves on ſuch occaſions as Maſter of the Ceremonies. All together perform before his Majeſty the *Zombaye*, which is a profound inclination of the body; and then come creeping along upon hands and knees, till they come to the middle of the Court; then raiſing themſelves thrice on their knees, with their hand joyned upon their head, they bow down and knock their forehead as often againſt the ground. When that is done, they advance, creeping as before till they come to a pair of ſtairs betwixt the two Halls where the great Men are proſtrate, and there having made the *Zombaye*, the Ambaſſador waits till the King do him the honour to ſpeak to him. Before

fore he receives Audience, he ought to ſend the Preſents and Letter to the Miniſter, who having fully examined them in Council, cauſes them to be laid upon a Table betwixt the King and the Ambaſſador. Betwixt that Table and the Ambaſſador, there is ſtill a *Mandarin* to receive the Kings Orders, when it pleaſes his Majeſty to ſend the *Betle*, which at the end of the Audience he preſents to the Ambaſſador.

At the Court of *Siam* there are *Mandarins* appointed to take care of the affairs of the ſeveral Nations. To theſe private men apply themſelves to have their Petitions preſented to the King, and to obtain Audience of him. They wait upon the Ambaſſadors of the Kingdoms, whoſe affairs concern their Province, and therefore are called *Mandarins* of the Nations or Captains of the Port.

In public Audiences theſe *Mandarins* are betwixt the Ambaſſador and chief Miniſter, to carry the word from the one to the other. The King ſpeaks firſt, and bids his Miniſter ask the Ambaſſador how long it is ſince he parted from the King his Maſter, if he and all the Royal Family were in health when he left him; the Ambaſſador makes what Anſwer he has to give by his Interpreter, not immediately to the King, but to the Captain of his Nation, and this man repeats it to the *Barcalon*, who tells it to the King. He is then queſtioned in the ſame manner as to the chief points of his Ambaſſie, and ſo ſoon as he hath made his Anſwer, they bring him *Betle* and a Veſt by the Kings Orders, who thereupon immediately retires without any other Ceremony, but the ſound Trumpets and other Inſtruments, in the ſame manner as he entred.

But

But for the Ambaſſadors of Independant Kings, as of the King of *Perſia*, the *Great Mogul*, of the Emperors of *China* and *Japan*, he uſes them in this manner. The great *Mandarins* of the firſt and ſecond Order, lye proſtrate in a Lane according to their Rank, at the foot of the Kings Throne, and the other *Mandarins* are proſtrate in the two low Halls on the ſides which we have mentioned already. The Ambaſſador is to come with his Interpreter to a place aſſigned him near the Palace, where he ſtays till the chief Maſter of the Ceremonies, comes and introduces him to his Audience.

How the Ambaſſadors of Independant Kings are received at *Siam*.

As he enters the Palace, he ſits down upon the ground, and lays his hands upon his head, which is a mark of the profound reſpect he pays to his Majeſty. Then he riſes again, and advances betwixt the two Halls, where the *Mandarins* of the third, fourth and fifth Order, lye proſtrate with great ſilence; when he comes to the foot of the ſtairs that lead into the Hall of Audience, he kneels, crawling along upon his hands until he come into the Hall, and in that poſture appears before the King, who is upon his Throne raiſed ten or twelve foot high, upon a very broad half pace, where the great *Mandarins* lye proſtrate. He ſtops at the ſide of the half pace, above thirty foot from the Throne. In the ſpace betwixt, there is a Table carrying a great golden Baſon, where the Preſents which he hath brought are, and the Letter of the King his Maſter open, having been already read by the *Barcalon*. When he is come to his place, he continues there without riſing up. The chief Miniſter's Lieutenant takes the Princes Letter that is upon the Table, and reads

it

it aloud to the King. When the Letter is read, his Majeſty asks the Ambaſſador News of the King his Maſters Health, and of all the Royal Family. The King ſpeaks to the *Barcalon*, the *Barcalon* repeats it to the Captain of the Nation, and the Captain to the Interpreter, who explains it to the Ambaſſador. He again makes anſwer to his Interpreter, and from him it paſſes through the ſame hands to the King. In ſhort, his Majeſty having in this manner put ſome Queſtions, and heard the Anſwers, orders *Betle* and a Veſt to be preſented to the Ambaſſador, and ſo withdraws with ſound of Trumpet.

The *Chevalier de Chaumont* being informed of thoſe ways of receiving Ambaſſadors below the Character which he bore, ſent for the chief *Mandarins*, who accompanied him by Order from the King their Maſter, and told them that he would be glad the King of *Siam* would name ſome Lord of his Court to adjuſt the Ceremonies of his Entry and Audience, that ſo nothing might paſs but what ſuited the Grandeur and Friendſhip of both Kings. The *Mandarins* made Anſwer to his Excellence, that they ſhould acquaint the *Barcalon*, who would have the Honour to ſpeak of it to his Majeſty.

The King of *Siam* orders the Lord *Conſtance* to adjuſt with the Ambaſſador the Ceremonies of his Reception.

They failed not to do it, and the King immediately named the Lord *Conſtance*, with Orders to go forthwith to the Ambaſſador, and concert with him the Manner how he was to be received in the capital City and Palace. His Majeſty had already ſaid publickly, that he would not have the ancient Ceremonies obſerved as to him, which were uſed at the Reception of the Ambaſſadors of the *Mogul*, *Perſia*, and *China*, and that he conſented that the Ambaſſador of *France* ſhould enter his Palace

Palace with a Sword by his ſide, and that he ſhould ſit at his Audience, which had never been before granted to any Ambaſſador.

The Lord *Conſtance* thought himſelf much honoured by that Commiſſion, and came to wait on his Excellence. After their firſt Complements *M. de Chaumont* ſpoke of the Kings Converſion as the chief Subject of his Embaſſie. The Lord *Conſtance* ſeemed aſtoniſhed at it, and told the Ambaſſador, that it was the thing in the World which he moſt deſired, but that there was no appearance of effecting it; that the King was extreamly addicted to the Religion of his Anceſtors, and that he would be ſtrangely ſtartled at an Overture for which he was not at all prepared; that he adjured the Ambaſſador not to ſpeak of that Affair, which without doubt, would cauſe Diſorder in the preſent Junctures, and could produce no Good. The Ambaſſador made anſwer, that he would conſider of it, but that he could hardly ſuppreſs the moſt conſiderable, and almoſt Sole Reaſon of his Voyage.

Then they treated about the manner how the Ambaſſador's Gentlemen ſhould be preſent at the Audience, for they would have had them either not to come at all, or that they ſhould be in a Poſture of profound Humility.

My Lord Ambaſſador was poſitive that they ſhould enter with him into the Hall of Audience, and ſtay there as long as he did. It was to no purpoſe for the Lord *Conſtance* to tell him that it was a new thing, and never practiſed at the Court of *Siam*, and that the King would hardly condeſcend to that; that the Ambaſſadors of the Kings of *Tunquin* and *Cochinchine* themſelves came only

only creeping to the Hall-ſtairs, and appeared proſtrate before the King. My Lord Ambaſſador ſtood his ground, adding, that he could not go to Audience but upon that Condition; that to compound the Matter, he was willing to conſent that his Gentlemen ſhould not ſtand in the Kings Preſence; that they ſhould enter the Hall before his Majeſty appeared there, and that they ſhould be ſitting upon the Carpet when he ſhould appear upon his Throne. The Miniſter thought theſe Propoſals reaſonable; but ſeeing he knew how nice the King would be upon that Point, he prayed the Ambaſſador to give him time to ſpeak of it to his Majeſty; whereupon, after a long Conference they parted full of Eſteem and Friendſhip for one another. The Lord *Conſtance* managed that Affair ſo well, that the King granted the Ambaſſador all that he deſired; and ſo there was no more now to be done, but to compleat the Preparatives of the Entry.

The ſeveral Nations at *Siam* come and complement the Ambaſſador.

Two days after, all the Eaſtern Nations that live at *Siam*, would needs ſhew the high Eſteem which they had conceived of the King of *France*. About three and forty of different Countries of the *Indies*, joyned together to make their Ceremonies more ſplendid, and came in a vaſt number of *Balons*, variouſly decked to complement the Ambaſſador. Next day, four great *Balons* of State came by Orders from the Lord *Conſtance*, each manned with fourſcore Rowers, and we had never ſeen the like. The two firſt were ſhaped like Sea-Horſes, they were all over gilt, and to ſee them coming at a diſtance upon the River, one would have taken them to be alive. Two Officers of the Kings Guards were in them,

to

to receive the Preſents of the King of *France*. So ſoon as they were loaded, they put out with great ſilence, and took their ſtation in the middle of the Channel. All the while that they lay there, there was not the leaſt Noiſe to be heard upon the Shoar, and no *Balon* was then ſuffered to come up or down the River, leſt they might fail in the Reſpect that is due to the *Balons* of State, and to the Preſents they carried.

The Day before that which was appointed for the Ambaſſadors Entry into the City of *Siam*, and for his firſt Audience, the King ſent two Princes of his Court to attend him next day: The firſt was called *Oya Praſſedet*, and the other *Peya Teph de Cha*. This laſt was Couſin-german to the King of *Camboye*, and *Oya Praſſadet* was the Chief and Protector of all the *Talapoins* of the Kingdom, having power to Judge, and Sentence them to be puniſhed when they deſerve it, which is one of the Chief and moſt Important Offices of the State.

They brought with them ſixteen *Balons* of State, with other ſix for the Guards, and they were followed by forty *Mandarins* of the third, fourth, and fifth Order, all in their *Balons* of Ceremony, appointed to wait upon that which was to carry the Ambaſſador, and was one of the fineſt that belonged to the King. They began to ſet out upon the River about eight of the Clock in the Morning. The *Balons* of the *Mandarins* of inferior Quality, to the number of forty, went firſt by Pairs, and keeping a due diſtance from one another: After them came ten or twelve *Mandarins* of the ſecond and third Rank, who had come all the way from *Bancok*, and the laſt

were followed by the two Princes, whom the King had ſent the Evening before. After a competent Interval appeared the four *Balons*, whereinto they had put the Kings Preſents, and then that which carried his Letter ſeparated from all the reſt by a conſiderable Space; for before the Ambaſſador parted from the *Tabangue*, it behoved him to conform to the Cuſtom of theſe People, to take the Kings Letter with great Reſpect, and put it into the Hands of the Abbot *de Choiſi*, who was to carry it to the *Balon* ſolely appointed for it. My Lord Ambaſſador came next, in a magnificent *Balon*, all ſhining and covered over with Gold. On his Right and Left-hand he had ſix Gallies of the Guards, in which were the Trumpets, Drums, and other Inſtruments that go before the King when he goes abroad publickly. He was followed by four of the Kings *Balons*, where his Gentlemen and Servants were; after them came ſo vaſt and confuſed a number of great and ſmall *Balons* of all the Nations, that they covered the *Mênam*, which is the Name of the River, and in the *Siam* Language, ſignifies *the Mother of Waters*. That long Train of *Balons* of State which advanced in good order to the number of an hundred and fifty, and a Crowd of others covered over all the River as far as ones Sight could reach, and made a pleaſant Show. The Shouts that the Water-men made, according to the Cuſtom of the *Siameſe*, as if they had been going to charge an Enemy, brought Crowds of People to both ſides of the River to be Spectators of that Auguſt Ceremony.

None but the *Portugueſe* abſented themſelves, except three or four who are Officers in the King of

of *Siams* Forces. By that they pretended to be even with the *French*, who two years before had not aſſiſted at the Entry of the Ambaſſador of *Portugal*. Only Father *Suarez*, for all his great Age and Infirmities came and pay'd his Reſpects to my Lord Ambaſſador. This good old Man expreſſed his Joy by all the Means he could, and made his Bells to ring when the Ambaſſador paſt by our Church.

The Dutch Factory which is on the other ſide of the River, and one of their Ships riding at Anchor hard by ſaluted the Ambaſſador with all their Guns: The City of *Siam* did the ſame, when he paſt by the firſt Baſtion, and the *French* Company made their Ship, which was ſplendid in Pennets and Streamers, fire all its Guns twice when the Ambaſſador paſt by it, going and coming from his Audience.

The Lord *Conſtance* receives the Ambaſſador at the Rivers ſide.

Having coaſted along part of the Town Walls, he came to the Landing-place, which was a quarter of a League from the Palace. The Lord *Conſtance* was there to give Orders, and to receive the Ambaſſador, and ſo ſoon as he had intelligence that the *Balon* drew nigh, he mounted his Elephant, and put himſelf at the Head of twenty Elephants of War more, who were drawn up on the River ſide. When my Lord Ambaſſador landed he alighted from off his Elephant, and having made a deep Bow to the *Balon* that carried the Kings Letter, he advanced to meet his Excellence, with whom he exchanged many Civilities. My Lord Ambaſſador went afterward to take the Kings Letter out of the *Balon* where it was put, but he found that the *Mandarin* had already brought it aſhoar with the gilt Pyramid

wherein it was. This poor *Mandarin* committed a great fault, when he thought that he did very well; he was puniſhed for it upon the Spot, and had his Head pricked, as an Earneſt of a ſeverer Chaſtiſement. For in Embaſſies of the Eaſt, there is another-gueſs Reſpect ſhew'd to the Letters which Princes ſend, than to their Ambaſſadors. The Letter they look upon as the Royal Word, whereof the Ambaſſador is no more but the Carrier. The Ambaſſador then took the Letter and gave it to the Abbot of *Choiſi*, who went with great Reverence and laid it upon a gilt Chariot, which was to carry it encloſed within a high Pyramid to the Palace Gate.

The Reſpect ſhewn to the Kings Letter.

After that Ceremony was over, the Ambaſſador ſate down in a great gilt Chair, raiſed upon a half Pace covered with a rich Velvet Carpet. In that manner he was carried upon ten Mens Shoulders, environed with *Mandarins*, who walked a-foot, except two who were carried by his Sides upon lower Chairs. The Abbot *de Choiſi* followed him, carried in a Chair painted Red, and adorned with Ivory, and the Gentlemen rode upon Horſes that were prepared for them. This March was ſomewhat ſingular, it began by twenty Elephants of War, that filed off firſt amidſt a double Lane of Pikes and Muſquets drawn up along a great Street, that reached from the Water-ſide to the Palace: next came the Guards and Officers of the Governor of the Town, and many *Mandarins* on Horſeback. The Lord *Conſtance* marched laſt upon an Elephant, and went immediately before the Chariot that carried the Kings Letter, to which the People ſitting on the Ground, made the *Zombaye* ſo ſoon as it began to appear. After the

The Ambaſſador is carried to the Palace.

the Chariot came the Ambaſſadors three Trumpeters on Horſeback, with their magnificent Liveries, and the Ambaſſador ſeemed to be raiſed upon a Throne. He was colathed in a rich flowered Silk of a Fire-colour, embroydered with Gold, that looked very ſplendid. The Abbot *de Choiſi* followed after in a Surplice and *Camail*, carried in an open Chair. Then marched the Gentlemen on Horſe-back, all glittering with Gold and Silver, and followed by Pages, Foot-men, and a great many Menial Servants, all very neatly cloathed. The March was brought up by an incredible Multitude of People keeping profound ſilence.

A Deſcription of the Palace of the King of *Siam*.

The Palace of the King of *Siam* is of a vaſt Extent, but in the Architecture there is nothing that is regular nor like to our Building. It conſiſts of ſpacious Courts encompaſſed with Walls and containing ſome Piles of Building; on one ſide are the Apartments of the Kings Officers, and on the other a great number of Pavilions, where the Elephants are. There are a great many Pagods in it alſo, both great and ſmall, which though irregular, make ſtill an Object pleaſing enough to the Eye. When we came to the firſt Gate of the Palace all alighted, and my Lord Ambaſſador went and took the Letter out of the Triumphant Chariot, and gave it to the Abbot *de Choiſi*.

In this manner we entered into the firſt Court of the Palace, where on one ſide were fifty Elephants of War harneſſed with Gold, and on the other two Regiments of Guards, to the number of eight hundred Men drawn up in Batalia. From thence we advanced into the ſecond Court, where were eight Elephants of War more, and a Troop

of threeſcore *Mores* on Horſeback; they were armed with Lances, and had a very good Meen. In the third Court were ſixty Elephants, with Harneſs richer than the firſt, and two Regiments of Life-Guards that made two thouſand Men under their Arms. Upon entering into the fourth Court, which had one half the Pavement covered with Mats, we found two hundred Souldiers who wore Sabres adorned with Gold and *Tambag*, called by the *Portugues*, *Os Bracos Pintados*, becauſe their Arms are painted Red. Theſe Soldiers are the Rowers of the Kings *Balon*, and as it were, the Guards of the Channel. In two Halls more forward there were five hundred *Perſians* of the Kings Guard ſitting on the Ground croſs-legg'd, becauſe in the Kings Palace no Man is ſuffered to be upon his Legs, unleſs he be going, and all the *Siam* Soldiers were ſquatted upon the Tail, holding their Arms betwixt their joyned Hands.

The fifth Court into which we entered, was covered with fine Mats, on which lay proſtrate all the *Mandarins* of the third, fourth, and fifth Order, and at a little diſtance thoſe of the ſecond Order were in the ſame Poſture upon Perſian Carpets. Having paſſed amongſt all the *Mandarins*, and croſſed ſo many Courts, we came at length to the foot of a pair of Stairs, where on the Right-hand were two Elephants covered all over with Gold, and on the Left, ſix Perſian Horſes, part of whoſe Saddles and Stirrups were of maſſie Gold, and their Harneſs ſet with Pearls, Diamonds, Rubies and Emeralds. My Lord Ambaſſador ſtopt there, and the Gentlemen going up to the Hall of Audience, where the King

was

was not come as yet, ſate down upon Perſian Carpets over againſt the Throne, at twenty Paces diſtance, as it had been agreed upon. This Throne, to ſpeak properly, is no more but a large Window raiſed ſeven or eight foot higher than the half Pace, and anſwering to the middle of the Hall. On the Right and Left-Hand were two great Paraſſols of Cloth of Gold, conſiſting of ſeven or eight Stories, whoſe Staves were of beaten Gold, and ſo high that they almoſt touched the Cieling. The Biſhop of *Metellopolis*, the Abbot of *Lyonne*, and *Monſieur Vachet*, ſate in the Hall in the ſame manner as the Gentlemen did, near the Seat which was prepared for the Ambaſſador. In that Hall the Princes, Miniſters and *Mandarins* of the firſt Order lay proſtrate, to the Right and Left, according to their Rank and Quality.

A Deſcription of the Throne of the King of *Siam*.

There are three ſorts of Princes at the Court of *Siam*; the firſt are the Princes of the Blood Royal of *Camboie*, and other Kingdoms that are Tributary to the King of *Siam*. The ſecond are the Princes of *Laos*, *Chiamay*, and *Banca*, who have been taken in the Wars, and ſome others that have voluntarily put themſelves under the Kings Protection. The third are thoſe whom the King has raiſed to the Degree of Princes; every one of them had before them great Cups of Gold and Silver, which are the Badges of their Dignity, and they lay proſtrate with profound Silence, expecting the coming of the King. Sometime after all were thus placed, a great Noiſe of Trumpets, Drums, and many other Inſtruments was heard, and then the Throne was opened, and the King appeared ſitting on it. But he was to

be ſeen only to the Girdle, the reſt being hid by the Front of the Window. All the proſtrate *Mandarins* roſe up upon their Knees, and having their Hands joyned over their Heads, made profound Inclinations of Body, and knocked their Foreheads againſt the Ground: The King wore a *Tiara* all ſhining with precious Stones. It is a long Cap ending in a Point like a Pyramid, encompaſſed with three Rings of Gold, at ſome diſtance from one another. On his Fingers he wore a great many large Diamonds that caſt a great Luſter, his Veſt was Red on a Ground of Gold, and over that he had a Gaze of Gold with Buttons of big Diamonds; all theſe Ornaments, together with a brisk Air, full of Life, and always ſmiling, made him look with a great deal of Gracefulneſs and Majeſty.

The Ambaſſador enters the Hall of Audience.

No ſooner was the Ambaſſador advertiſed by the Noiſe of the Inſtruments that the King was come, but he entred the Hall, followed by the *Abbot de Choiſi* and the Lord *Conſtance*. Having advanced four Steps, and looking upon the King, as if that had been the firſt time he had perceived him; he made a Bow to the Ground, a ſecond he made in the middle of the Hall, and a third when he was come near to the Seat that was prepared for him. The King anſwered every Bow he made by an Inclination of Body, which he accompanied with a ſerene and ſmiling Countenance. Then my Lord Ambaſſador began his Compliments in this manner, and having uttered the firſt Words, ſate down and put on his Hat.

SIR,

SIR,

THE King my Maſter, at preſent ſo famous in the World by His great Victories, and the Peace he hath ſo often given His Enemies at the Head of His Armies, hath commanded me to wait upon Your Majeſty, and to aſſure You of the particular Eſteem He hath conceived for Your Perſon: He knows, Sir, Your Auguſt Qualities, the Wiſdom of Your Government, the Magnificence of Your Court, the Greatneſs of Your Dominions, and what particularly You were willing that He ſhould know by Your Ambaſſadors, the Eſteem You have for Him, confirmed by that conſtant Protection which You give His Subjects, eſpecially the Biſhops who are by me, and who are the Miniſters of the true God. The Harangue of the French Ambaſſador to the King of *Siam*.

He is very ſenſible of the many Illuſtrious Effects of the Eſteem You have for Him; and He reſolves, Sir, to correſpond with it to the utmoſt of His Power. In that Deſign He is ready to treat with Your Majeſty, to ſend You of His Subjects to entertain and encreaſe Commerce, to give You all the Teſtimonies of a ſincere Friendſhip, and to begin betwixt the two Crowns an Union that may remain as ſtrict to Poſterity, as Your Territories are ſeparated from His by thoſe vaſt Seas that disjoyn them. But nothing will more confirm Him in that Reſolution, nor unite You more cloſely together, than to live in the Sentiments of the ſame Belief.

And it is that particularly, Sir, which the King my Maſter, a Prince ſo Wiſe and Sharp-ſighted, that He hath always given good Counſel to the Kings that are His Allies, hath commanded me to repreſent to You on His Part. He adjures You by the Intereſt, which as being one of Your moſt ſincere Friends, he takes in Your

real

real Glory, to conſider that Sovereign Majeſty where-with You are inveſted upon Earth, cannot be derived from any but the true God, that's to ſay, from an Omnipotent, Eternal, and Infinite God, ſuch as Chriſtians acknowledge him to be, who alone makes Kings to Reign and Rules the Fortune of all People.

To ſubmit Your Grandure to this God who governs Heaven and Earth, is much more Rational, Sir, than to refer them to the other Deities that are worſhiped in the Eaſt, whoſe Impotence, Your Majeſty, who hath ſo much Light and Penetration, cannot but eaſily ſee.

But it will be made far more palpable to You, Sir, if You'l be pleaſed for ſome time, to give a Hearing to the Biſhops and other Miſſionaries that are here. It will be the welcomeſt News that I can carry to my Maſter, Sir, that Your Majeſty being convinced of the Truth, takes pains to be inſtructed in the Chriſtian Religion. This will raiſe in Him a greater Eſteem and Admiration for Your Majeſty, and make His Subjects more eager to come into Your Dominions; and in a Word, Sir, will compleat Your Glory, ſeeing by that Means, Your Majeſty, having ſo proſperouſly Reigned upon Earth, makes ſure of an Eternal Reign in the Heavens.

The Biſhop told the Lord *Conſtance* in *Portugueſe* the Senſe of his Excellencies Complement, and that Miniſter explained it to the King in *Siameſe*, keeping in the mean while in a very reſpectful Poſture, as the other Princes and Lords did, who ſtill continued proſtrate in the Hall at his Side, but a little lower. It would be no eaſie matter to deſcribe the Joy and Gladneſs which the

King of *Siam* expreſſed on that occaſion and during the whole Day.

In what manner the Ambaſſador preſented the Kings Letter to the King of *Siam*.

It was a Surpriſe to the Ambaſſador, when he entered the Hall, to ſee the King ſo high above him, and he ſeemed ſomewhat troubled that he had not been told of it. When his Complement was made, the next thing he was to do in courſe, was to advance and preſent the King his Maſters Letter to the King of *Siam*. It was agreed upon with the Lord *Conſtance*, that to ſhew greater Reſpect to the Kings Letter, the Ambaſſador ſhould take it from the *Abbot de Choiſi*, who for that end ſhould ſtand by his Side during his Speech, and hold the Letter in a golden Cup with a very long Foot. But the Ambaſſador perceiving the King ſo high above him, that to reach up to him he muſt have taken the Cup by the lower part of the Foot, and raiſed his Arm very high, thought that that Diſtance ſuited not with his Dignity, and that he ought to preſent the Letter nearer hand. Having a little conſidered, he thought it was his beſt Courſe to hold the Cup by the Boul, and to ſtretch his Arm but half out. The King perceiving the reaſon why he acted ſo, roſe up ſmiling, and ſtooping with his Body over the Throne, met him half way to receive the Letter: He then put it upon his Head which was a Mark of extraordinary Honour and Eſteem that he was willing to ſhew to the great King that ſent it. After that he made anſwer to the Ambaſſador, that he was extreamly obliged to his moſt Chriſtian Majeſty for the Honour he did him, and that he had no greater deſire than to entertain an eternal Peace and Amity with his Majeſty. He then asked him about that Princes

Health

Health, whom he always called his good Friend, and about the Health of all the Royal Family, and expreſſed his Gladneſs that his Excellence and all his Retinue were arrived in good Health.

The Ambaſſador preſents the Abbot of *Choiſi* and the Gentlemen of his Retinue to the King of *Siam.*

The Ambaſſador having thanked his Majeſty for all his Favours, preſented to him the Abbot of *Choiſi* as a Perſon of Merit, and the Gentlemen of his Retinue, ſaying that they were all Officers in the Kings Fleet; that moſt of them had been on ſeveral Occaſions engaged againſt the Enemy's of the State, and therein ſignalized their Valour. The King liſtned to him with a great deal of ſatisfaction, and then turned the Diſcourſe upon the Ambaſſadors, whom he had ſent into *France*, of whom he had no News. He enlarged a pretty while upon the Praiſes of the King, ſeeming overjoyed to hear what the Ambaſſador told him of his Greatneſs, Wiſdom, Conqueſts, and of the Peace which he had given to *Europe*. In fine, he bid tell the Ambaſſador, that if he ſtood in need of any thing in his Kingdom for himſelf and Followers, he ſhould addreſs himſelf to his *Barcalon*, whom he had expreſly charged to ſatisfie him in all things. So the firſt Audience ended with much ſatisfaction on both ſides.

The Ambaſſador ſees the white Elephant in his Apartment.

When the Ambaſſador came out of the Hall, the Lord *Conſtance* carried him to ſee the white Elephant which is ſo highly eſteemed in the *Indies*, and which hath been the cauſe of ſo many Wars. He is but little, and ſo old, that he is wrinkly all over. Several *Mandarins* are appointed to take care of him, and he is only ſerved in Gold, at leaſt the two Baſons that were ſet before him were of beaten Gold of an extraordinary Size and Thickneſs. His Apartment is ſtately, and the Cieling

Ceiling of the Pavilion where he ſtands very neatly gilt. It being now late, the Ambaſſador came out of the Royal Palace, and in the ſame Pomp and Order that he came to his Audience went to the Houſe that was prepared for him.

Sometime after the Biſhop was ſent for by Orders from the King, to tranſlate the King of *France* his Letter into the *Siam* Language, which being done, it made a great impreſſion on the mind of that Prince. Theſe are the terms wherein it was conceived.

The French Kings Letter to the King of *Siam*.

MOST *High, moſt Excellent, and moſt Magnanimous Prince, Our moſt Dear and Good Friend, God augment Your Glory with a happy end. I have learnt to My Trouble, the loſs of the Ambaſſadors which You ſent to Us in the Year* 1681. *and We have been informed by the Fathers Miſſionaries who are returned from* Siam, *and by the Letters which Our Miniſters have recived from him to whom You entruſt the principal care of Your Affairs, how earneſtly You deſire Our Royal Friendſhip. To correſpond therewith, We have choſen the* Chevalier de Chaumont *for Our Ambaſſador to You, who will inform You more particularly of Our Intentions, as to every thing that may contribute to the ſetling of a ſolid and laſting Friendſhip betwixt us. In the mean time we ſhould be extreamly glad to find occaſions of expreſſing to You the Gratitude wherewith we have learnt that you continue your Protection to the Biſhops and other Apoſtolic Emiſſaries, who labour to inſtruct your Subjects in the Chriſtian Religion; and the particular eſteem we have for You, makes us ardently deſire, that you would your ſelf condeſcend to hear them, and learn of them the true Maxims and Sacred Myſterys of ſo holy a Law, wherein one has the*

the Knowledg of the True God, who alone can, after a long and Glorious Reign over Your Subjects here, make You eternally Happy hereafter.

We have entruſted Our Ambaſſador with ſome Preſents of ſome of the moſt curious things of our Kingdom, which he will preſent to You as a mark of Our eſteem, and he will alſo tell You what it is We may deſire for the benefit of the Trade of our Subjects. Whereupon We pray God that He would augment Your Greatneſs with a moſt happy end.

Given at our Caſtle of *Verſailles* the One and twentieth day of *January* 1685.

Your moſt dear and

COLBERT. *good Friend,*

LOUIS.

The Ambaſſador Viſits the Biſhop of *Metellopolis.*

After the Ambaſſador had had Audience of the King, he rendred his firſt Viſit to the Biſhop of *Metellopolis* at the Seminary. This Prelate is Apoſtolical Vicar in the greateſt part of the *Indies* ſubmitted to Apoſtolical Vicars: He has been labouring for a long time with much aſſiduity and zeal, in the Converſion of the *Siameſe*, whoſe Language he hath carefully ſtudied. We received from him our approbations in writing, and when he ſent us them he ſignified to us that we might exerciſe our Functions in the *Indies* as well as in *Europe*. He reſides commonly at the Seminary ever ſince he hath been weakned by long Sickneſs, It is one of the prettieſt Houſes in the whole

whole Town or Countrey about *Siam*; conſiſting of a large double houſe, built after the French way and two Stories high, where twenty people may be conveniently lodged. The rooms are large and high, ſome of them lying towards the Garden, and the reſt towards a Church, which the King of *Siam* orders to be built hard by, and is not as yet finiſhed. It will be very large, and if they had been ſo careful at firſt as to have made a regular deſign of it, it might have paſſed for a pretty Church even in *Europe*.

The King of *Siam* ſends a Preſent to the Ambaſſador.

It is a Cuſtom eſtabliſhed at the Court of *Siam*, to give a Veſt to all who have the honour of being introduced into the Kings Preſence, and it is always brought to the Ambaſſadors at the end of the Audience when they preſent them the *Betle*. The King being informed that the *French* made no uſe of *Betle*, and that perhaps a Suit of Cloaths made at *Siam* would not fit them, he would not have it given them at that time, but ſome days after he ſent his Excellence twenty pieces of a very rich Stuff with flowers of Gold, and as much ſilk ſtuff for linings. He made a like Preſent to the Gentlemen of his Retinue, that they might make lighter Cloaths, (theſe are the Kings own words) and ſo ſuffer with leſs inconvenience the great heats of a Climate to which they were not accuſtomed.

The Ambaſſador ordered Money to be thrown out at the Windows to thoſe who brought him the Preſent.

When the Ambaſſador received the Kings Preſent, he cauſed a great deal of Money to be thrown out at the Windows, to the Servants of the *Mandarins* who brought it, and to the People who were gathered together there in great Crouds. This made much noiſe in the City of *Siam*, and ſurpriſed all the People who had never before ſeen that

that kind of Magnificence. There was no other talk for a long time but of that rich ſhower of Gold and Silver, which fell in the Court of the Ambaſſador of *France*. That piece of ſeaſonable liberality much encreaſed the eſteem which the Great Men and People had conceived of the *French* Nation.

So ſoon as the Ambaſſador was ſetled in the City of *Siam*, the Lord *Conſtance* who lived before in the Field of the *Japaneſe*, came to a fair Houſe that he has near the Ambaſſadors Palace, and lodged there; Nay all the while that we were at *Siam* he kept open Table for the French, and upon their account to all the other Nations. His Houſe was very well furniſhed, and inſtead of Tapiſtry which would be intolerable at *Siam* becauſe of the heat, all round the *Divan* there was a great *Japan* Skreen, of a ſurpriſing height and beauty. He kept always two Tables for twelve People apiece, where all things were very delicate and in very great plenty. There we had all ſorts of Wine, Spaniſh, Rheniſh, French, Cephalonian and Perſian. We were ſerved in great Silver Diſhes, and the Cupboard was furniſhed with moſt lovely Gold and Silver Plate of *Japan* rarely well wrought, with a great many large Diſhes of the ſame Metal and Workmanſhip.

The King of *Siam* ſends his Preſents to the Pagods with much Pomp.

The Rumor that was then ſpread abroad that the King was about to go in great State and make a Preſent to his Pagod, raiſed the curioſity of the French Gentlemen, to be ſpectators of the Pomp. One of the *Mandarins* who was always in the Houſe to prevent diſorders, and to take heed that nothing were wanting, took them to a place where they might conveniently ſee that ſhew.

The

The Streets through which the King was to go were paled in with red Lattice breaſt-high, and ſtrewed with Flowers in ſeveral places. The King came not abroad that day, nevertheleſs his Preſent was carried to the Pagod with great Ceremony. Firſt came a Man upon an Elephant playing upon Timbrels, with two Trumpeters on horſeback before him, ſeveral *Mandarins* on horſeback alſo marching two and two came after, and then a great number of Foot-Soldiers of thoſe who are called *painted Arms* advanced in good order. They were followed by fifteen Elephants, of which ſeven or eight carried Paraſols of three Stories with gilt Chairs, wherein ſate as many *Mandarins* who were charged with Preſents of the King. After theſe Elephants came the *Mandarins* of the firſt and ſecond Order who were known by the Silver and Gold Rings that went about their round Caps made in ſhape of a Pyramid.

Ambaſſadors have never more than two Audiences at the Court of *Siam*, one firſt when they come, and the other of Leave when they depart. Nay many times they have but one allowed them, and all their Affairs are to be treated with the *Barcalon*, who gives the King an account of them. But his Majeſty as a mark of particular diſtinction to this Embaſſie, ſent the Ambaſſador word, that as often as he had a mind to have Audience, he was ready and willing to give it him. Indeed, eight or ten days after the Audience of Entry, the Ambaſſador had another; it was private, and the Gentlemen was not admitted to it. The Ambaſſador took none with him but the Biſhop of *Metellopolis*, the Abbot *de Choiſi* and the Abbot *de Lyonne*, the reſt ſtayed

in the firſt Court of the Palace, where upon the ſide of a Canal under the ſhade of Trees there was a long Table of twenty four covers placed, with two ſide Tables furniſhed with moſt lovely Gold and Silver Plate of *Japan* and ſeveral ſweet boxes, wherein the precious wood of *Aquila* was not ſpared.

The King treats the Ambaſſador in his Palace magnificently.

The Audience being ended they ſate down to Table, and continued at it almoſt four hours. There were above an hundred and fifty diſhes ſerved up, and infinite number of Ragoes, not to ſpeak of ſweet-meats, of which commonly they make two Courſes. Wine they had of five or ſix ſorts; every thing was magnificent and delicate, and it was the Kings pleaſure that the greateſt Men of his Kingdom ſhould that day ſerve the French at Table, to ſhew the greater honour to the Ambaſſador, and render that Regal more agreeable.

About that time they began to examine the conduct of the two *Mandarins* whom the *Barcalon* ſent to *France* with *Monſieur Vachet*. The complaints that were made of them had reached the Kings Ears, who was offended at their proceedings. The Ambaſſador ſpoke in favour of them, and the eldeſt came off for a Months Impriſonment, and ſome other ſmall puniſhment: But it is not as yet known what the other will ſuffer, tho it be certain that had it not been for ſo powerful an interceſſion, he had loſt his head.

The Ambaſſador could not at firſt ſend the Preſents which he brought to the *Barcalon*, who enjoys the higheſt place in the Kingdom of *Siam*. It behoved him to delay ſometime to have them viewed, and what was ſpoiled by the Air and Sea, refitted.

refitted. When every thing was in good condition, *Monſieur Vachet* went to his Houſe and preſented them to him, and two days after the Ambaſſador payed him a viſit.

Seeing there are no Coaches at *Siam*, he was carried in a very neat Chair which he brought with him from *France*. The Biſhop took one like to thoſe which the Superiors of the *Talapoins* uſe; the Abbot *de Choiſi* was carried in a *Palanquin*, and the Gentlemen went on Horſeback, the *Barcalons* Lodgings were above a large quarter of a League from the Ambaſſadors Palace, tho there be but three Streets betwixt them, but they are extreamly long, all paved with Brick and bordered on each ſide with low houſes, behind which there are trees that caſt a ſhade into the Streets, and which make pleaſant walks when the heat is over. The *Barcalons* Houſe is large, but built of Wood, as moſt of the Houſes of *Siam* are, with this difference that it hath three Roofs one over another, which are the badge of his Dignity. It was then ſurrounded with water by reaſon of the Inundation, and the entry into it was over a Bridge which Landed upon a Terraſs. A great many *Mandarins* made a Lane at the entry into the Bridge; and all allighted except the Ambaſſador, who was carried over to the Terraſs, from whence he entred into the Hall where the Ambaſſador gives Audience. He came to receive the Ambaſſador at the Hall-door, and conducted him to the end of it, where he made him ſit down in an Armed Chair oppoſite to his own. The Biſhop and Abbot *de Choiſi* had alſo Chairs brought them to ſit in by the Ambaſſador; and the Gentlemen ſtood at his back. The Converſation laſted not long;

all the diſcourſe was about matters indifferent, and ſo the Ambaſſador returned in the ſame manner as he went.

The Ambaſſa-dor. Viſits the moſt famous Pagod of *Siam*.

The Ambaſſador had been told ſo much of the Pagod of the Palace, and of the Idols that are in it, that he had a great mind to ſee them; and ſeeing in every thing they were ready to pleaſe him, a proper day was pitched upon, when they might be all ſhewn to him at leiſure, about eight a clock in the Morning he was conducted to the Palace, where the Lord *Conſtance* expected him. Having croſſed over eight or nine Courts, we came at length to the Richeſt and moſt Celebrated Pagod of the Kingdom, it is covered with *Calin*, which is a kind of a very white Metal betwixt Tinn and Lead, with three Roofs one over another. At the door of it, there is on the one hand a Cow, and on the other a moſt hideous Monſter. This Pagod is pretty long, but very narrow, and when one is within it, there is nothing to be ſeen but Gold. The Pillars, Walls, Cieling and all the Figures are ſo well gilt, that all ſeem to be covered with plates of Gold. The building is pretty like to our Churches, and ſupported by thick Pillars. Advancing forwards within it you find a kind of Altar upon which there are three or four Figures of beaten Gold near about the heighth of a Man; ſome of them ſtand, and others are ſitting croſs-legged after the manner of the *Siameſe*. Beyond that there is a kind of Quire, where they keep the richeſt and moſt precious Pagod or Idol of the Kingdom, for that is a name given indifferently to the Temple, or the Idol that is within it. That Statue is ſtanding and the head of it reaches up to the Roof.

It

It is about five and forty foot high and ſeven or eight broad; but what is moſt ſurpriſing, it is all of Gold. Of the bigneſs it is, the Maſs of it muſt needs contain above an hundred *picks* of that Metal, and be worth at leaſt twelve Millions ſix hundred thouſand Livers. They ſay that this Prodigious Coloſſus was caſt in the ſame place where it ſtands, and that afterwards they built the Temple over it. It cannot be comprehended, where thoſe people otherwiſe poor enough could find ſo much Gold; but it muſt needs touch one to the quick to ſee one ſingle Idol richer than all the Tabernacles of the Churches of *Europe*. At the ſides of it there are ſeveral others leſs but of Gold alſo and inriched with precious Stones. However this is not the beſt built Temple of *Siam*. It is true there are none that have any Figures of ſo great value, but there are ſeveral that have greater proportion, and Beauty and one amongſt others, which I muſt here give a deſcription of.

A Pick weighs an hundred and twenty five pound weight.

About an hundred paces South of the Palace there is a great Park walled in, in the middle whereof ſtands a vaſt and high Fabric built croſs-ways in the manner of our Churches, having over it five ſolid gilt domes of Stone or Brick, and of extraordinary Architecture, the dome in the middle is far bigger than the reſt, which are on the extremities and at the ends of the Croſs. This Building reſts upon ſeveral Baſes or Pediſtals, which are raiſed one over another, tapering and growing narrower towards the top. The way up to it on the four ſides is only by narrow and ſteep Stairs of betwixt thirty and forty ſteps three hands broad apiece and all covered with gilt *Calin* or *Tin* like the Roof. The bottom of the great

A deſcription of one of the faireſt Temples of *Siam*.

Stair-caſe is adorned on both ſides with above twenty Statues bigger than the Life, ſome whereof are of Braſs, and the reſt of *Calin* and all gilt, but repreſenting but ſorrily the Perſons and Animals for whom they have been made. This great Pile of Building is encompaſſed with forty four great Piramides of different form and well wrought, ranked orderly upon different Plat-forms. On the loweſt Plat-form ſtand the four greateſt at the four corners of it upon large baſes. Theſe Piramides end at the top in a long very ſlender Cone, extreamly well gilt, and ſupporting a Needle or Arrow of Iron, that pierces through ſeveral Chriſtal balls of an unequal bigneſs. The body of thoſe great Piramides as well as of the reſt, is of a kind of Architecture that comes pretty near ours; but it has too much Sculpture upon it, and wanting both the ſimplicity and proportions of ours, it comes ſhort of its beauty, at leaſt in the eyes of thoſe that are not accuſtomed to it. If we have time we may give a more perfect Idea of that Architecture upon the ſecond Plat-form, which is a little above the firſt, there are ſix and thirty other Piramides ſome what leſs than the former: making a ſquare round the Pagod, nine on each ſide. They are of two different Figures, ſome taper into a point as the former did, and the reſt are made round like a Bell on the top, after the manner of the domes which crown the Building; they are ſo mingled that there are not two together of the ſame form. Over theſe in the third Plat-form, are other four Piramides on the four corners of it, which terminate in a point. They are leſs indeed than the firſt, but bigger than the ſecond. All the Fabrick and Piramides are incloſed in a kind

of

of ſquare Cloyſter, above ſixſcore common paces in length, about an hundred in breadth, and fifteen foot high. All the Galleries of the Cloyſter are open towards the Pagod; the Cieling thereof is not ugly; for it is all painted and gilt after the Moresko way. Within the Galleries along the out Wall which is all cloſe ranges along Pedeſtal breaſt high, on which ſtand above four hundred Statues, rarely well gilt, and placed in moſt excellent order. Though they be only of Brick gilt, yet they appear to be very well ſhaped, but they are ſo like one another, that if they were not unequal in bigneſs, one would think that they had been all caſt in the ſame Mould. Amongſt theſe Figures we reckoned twelve of a Gigantick Stature, one in the middle of each Gallery, and two at each Angle. Theſe Figures, becauſe of their height are ſitting upon flat baſes croſs-leg'd, after the manner of the Country and of all the Orientals. We had the curioſity to meaſure one of their legs, which from the Toes to the Knee, was full ſix foot long, the Thumb of it was as big as an ordinary Arm, and the reſt of the Body proportionably big and tall. Beſides theſe which are of the firſt magnitude, there are about an hundred others that are as it were Demi-Giants, having the Leg from the extremity of the Foot to the Knee four foot long. In ſhort between the firſt and ſecond, we reckoned above three hundred, of which none are leſs than the life, and theſe ſtand upright. I mention not a great many other little Pagods no bigger than Puppets, which are mingled among the reſt.

We never ſaw a Fabrick no not in *France*, where Symmetry is better obſerved, either for the bo-

dy of the Building; or the Ornaments about it, than in this Pagod. The Cloiſter of it is flancked on the outſide on each hand with ſixteen great ſolid Piramids, rounded at the top in form of a Dome, above fourty foot high, and above twelve foot ſquare, placed in a Line like a row of great Pillars, in the middle whereof there are larger niches filled with gilt Pagods. We were ſo long taken up with the ſight of theſe things that we had not time to conſider ſeveral other Temples cloſe by the Poſt within the ſame compaſs of Walls. They judge of the Nobility of Families at *Siam* by the number of roofs that cover their Houſes. This hath five one over another, and the Kings Apartment hath ſeven.

Some days after we were arrived at *Siam*, there were two ſolemn Services performed in the Church which we have in the field of the *Portugueſe*, the one for the late Queen of *Portugal*, and the other for the late King *Don Alphonſo*. Father *Suarez* a Dominican Frier made the Funeral Sermons. After that the Feſtivals of the Coronation of *Don Pedro* King of *Portugal*, who reigns at preſent, was celebrated in the Church of the Dominicans, where one of their Fathers Preached. The Lord *Conſtance* was at the charges of the Obſequies and Feſtivals. He would alſo have had a ſolemn Service performed for the late King of *England*, if he had had certain intelligence that he died a Catholic. He only expreſſed his Joy at the Coronation of the Duke of *York* by Illuminations and Fire-works, which for their Novelties pleaſed the *French* very much. There were long Horns out of which were ſtreams of Fire that ſpouted up to a height like Water-works, and laſted a long while, theſe

theſe Feſtivals were accompanied with great Feaſting, to which the chief of all the Nations of *Europe*, to wit, the *French*, *Engliſh*, *Portugueſe* and *Dutch* were invited. My Lord Ambaſſador could not excuſe himſelf from being preſent at two Feaſts, which were made for the Coronation of the Kings of *England* and *Portugal*. We were obliged to be there too, the Lord *Conſtance* having come and taken us with him in his own *Balon*. The healths of all the Kings and Royal Families were drank there, with the noiſe of many great Guns.

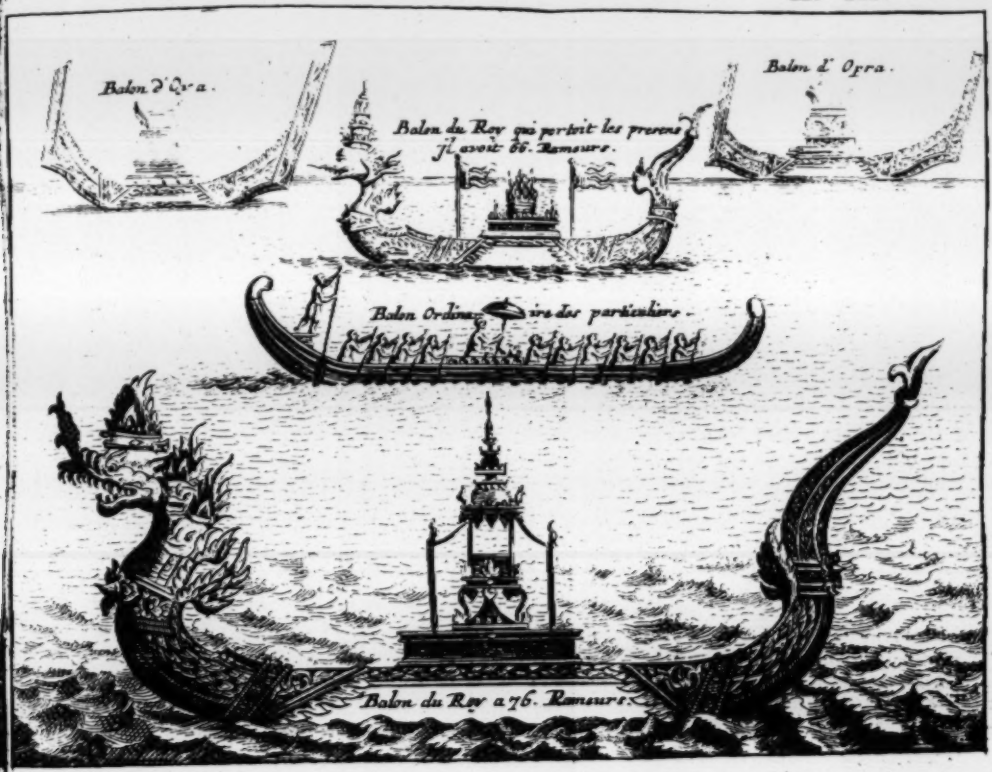
Rejoycings performed at *Siam* for the Coronation of the Kings of *England* and *Portugal*.

After theſe Rejoycings came ſeveral Divertiſements; the firſt was a kind of a *Chineſe* Comedy, divided into Acts, various bold and antick poſtures, and ſome pretty ſurpriſing feats of Agility of Body ſerved for Interludes. Unleſs on the one ſide the *Chineſe* were acting their Comedy, the *Laos* who are a people that border on that Kingdom to the North, gave the Ambaſſador on the other ſide the diverſion of an *Indian* Puppet-ſhow, which differ not much from ours. Betwixt the *Chineſe* and the *Laos* there was a Troop of *Siameſe* Men and Women, caſt into a Ring, who danced after a pretty odd manner, that's to ſay, with their hands aſwell as feet, making as many Figures with the one as they did with the other. The voices of ſome Men and Women, who ſung a little in the Noſe, joyned to the noiſe they made with their Hands, regulated all the cadence.

After theſe Plays Tumblers appeared, who mounted to the top of high *Bambous* planted on the one end like Maſts, and about fourſcore or an hundred foot high; they ſtood on the top of them on one foot, and holding the other in the Air, then

then placing their Head where their Foot had ſtood, they raiſed their Feet upright, ſtanding upon their Head. At length having hung by the Chin that reſted only on the top of the *Bombous*, their Hands and the reſt of their Body hanging in the Air, they came down a long Ladder ſtanding upright, turning their Body about every ſtep of the Ladders with incredible ſwiftneſs and agility. Another placed upon a kind of Litter or portable Couch ſeven or eight Daggers with the points upwards, ſate down, and then lay along upon them, without hurting his Body which was ſtark naked; he afterwards made a very heavy Man ſtand upright upon his Belly, and none of the points which touched his naked Skin pierced him. Theſe diverſions were followed by ſeveral Conſorts that were performed by Muſicians of divers Nations. There was nothing extraordinary, neither in the Muſick nor Voices; yet the novelty and diverſity of them, made them pleaſant enough not to prove tedious the firſt time. The *Siameſe*, *Malayes*, *Pegus* and *Laos*, gave a tryal of their harmony by turns, ſtriving to ſurpaſs one another. Their Inſtruments much reſemble ours, but are very imperfect: there was one that ſeemed extraordinary to us, it was mounted with a dozen of little Bells hanging by it, which being gently ſtruck upon with little ſticks, rendred a moſt harmonious ſound. In fine the Scene concluded with another *Chineſe* Comedy, which began a little to cloy the Spectators, who were already weary. We were fain to be preſent at all theſe Shows. The Lord *Conſtance* having obliged us to ſtay them out to the end; and the Ambaſſador preſſing us not to leave him.

The


Balon d'Ora.
Balon du Roy qui portoit les presens
il avoit 66. Rameurs.
Balon d' Ora.
Balon Ordinaire des particuliers.
Balon du Roy a 76. Rameurs.

The Eight and Twentieth of *October* being Sunday, we had notice that the King was to go abroad to do his Devotions, as his cuſtome was, at a famous Pagod upon the ſide of the River, three Leagues from the Town, and at the ſame time to render a viſit to the *Sancra*, who is chief of the Religion, and of all the *Talapoins* of the Kingdom, and much reſpected by that Prince. He was accuſtomed on that occaſion heretofore, to do the Ceremony of cutting the Waters, that's to ſay, to ſtrike the River with his Dagger at the time of the greateſt inundation, and to command the Waters to retire: But this Prince having found by many years experience, that the Waters encreaſed ſometimes, for all they were ordered to abate, hath left off that ridiculous Ceremony, and thought it enough this year by going as in Triumph to the Pagod, to ſhow the zeal he has for his Religion. That this Magnificence might be ſeen by the Ambaſſador, who in ſecret bewailed the blindneſs of that Prince, there was a Gallery purpoſely prepared on the ſide of the River for him and his whole Family. The Lord *Conſtance* who was there to explain the Order of all the Proceſſion, would have us alſo to be preſent. This was the Order and Pomp of this Show.

The King of *Siam* goes abroad publickly to viſit a Pagod.

Three and twenty *Mandarins* of the loweſt Order of the Palace appeared firſt, every one in a *Balon* of State, with a Red *Chirole*. Theſe *Balons* advanced in file on two Lines, and went along the ſide of the River. They were followed by Fifty other *Balons* of his Majeſties Officers, who were all ſitting in their *Chiroles*, ſome of them being all over gilt, and the reſt only on the ſides. The *Balons* had from Thirty to Sixty Oars a peece, taking

taking up a very large ſpace, by reaſon of the Order they went in. After theſe came twenty *Balons* more, bigger than the former, in the middle of which there was a very high ſeat, all gilt and ſpiring into a Piramide; Theſe were the *Balons* of Guards, as they call them, of which ſome had Fourſcore Rowers and gilt Oars, and the other four had only Oars ſtreaked with Gold. Next after that long train of *Balons*, the King appeared in his, raiſed upon a Throne of a Piramidal Figure and extraordinary well gilt. He was cloathed in a rich Cloath of Gold ſet with precious Stones: He wore a white Cap ending in a point, encompaſſed with a Ring of Gold all flowered, and ſet thick with Precious Stones. The Kings *Balon* was gilt as low as the Water, and rowed by Sixſcore Watermen, who wore upon their heads a kind of *Toque* covered with plates of Gold, and on their Stomack, Stomagers adorned in the ſame manner. The Kings Standard-bearer all glittering with Gold ſtood behind towards the Stern, with the Banner Royal of Cloath of Gold on a Red ground; and four great *Mandarins* lay proſtrate at the four corners of the Throne. The *Balon* was attended by three others of the ſame form, that were every whit as ſtately, but the *Toques* and Breaſt-plates of the Rowers were not ſo rich.

The King intending that my Lord Ambaſſador ſhould ſee him, paſt near to him, advancing but ſlowly that he might have time to conſider him. The Ambaſſador roſe up out of his Seat, and made three profound bows to the King, all the reſt who ſate upon a Carpet made him low inclinations of Body. The *Siameſe* that were upon the ſides of the River ſitting on the ground, ſo

ſoon

FIG. XX.

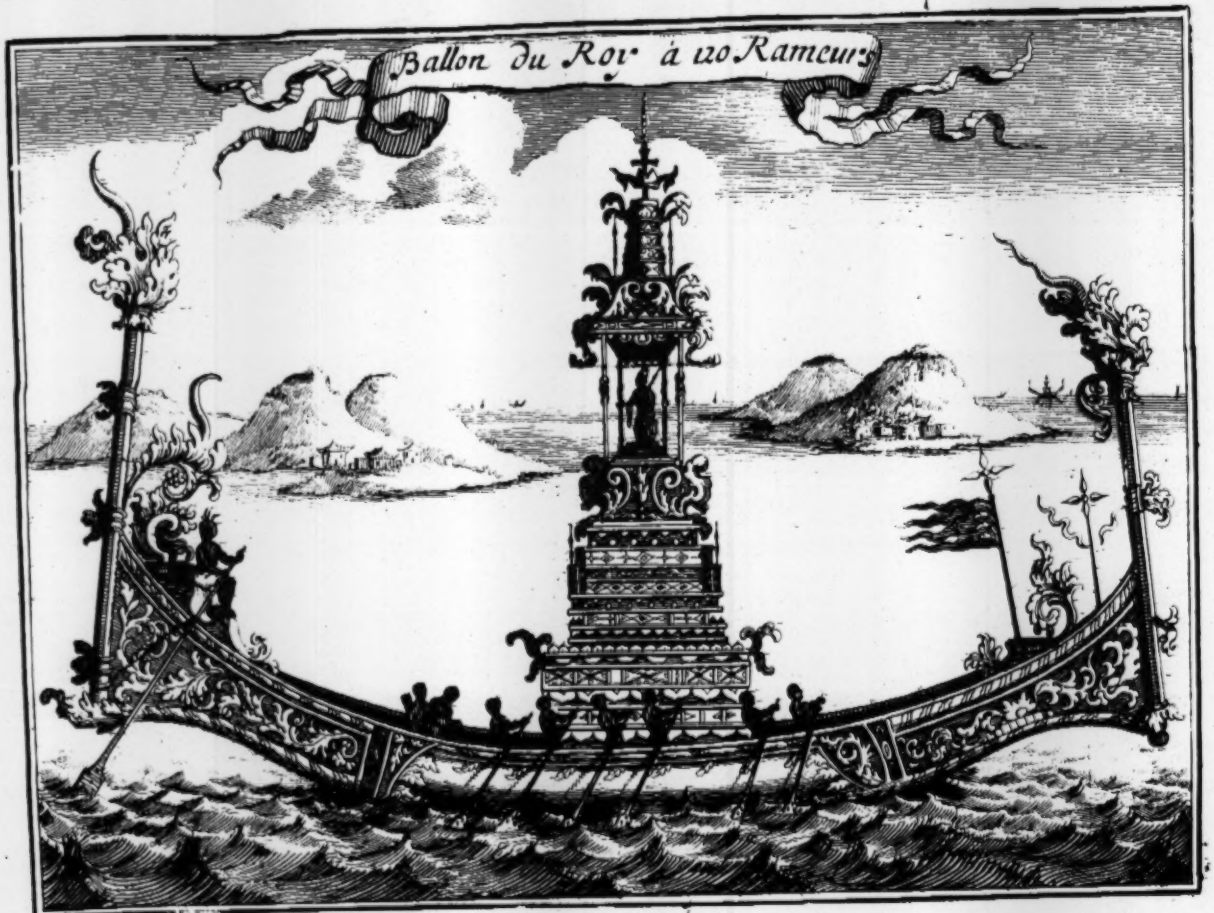


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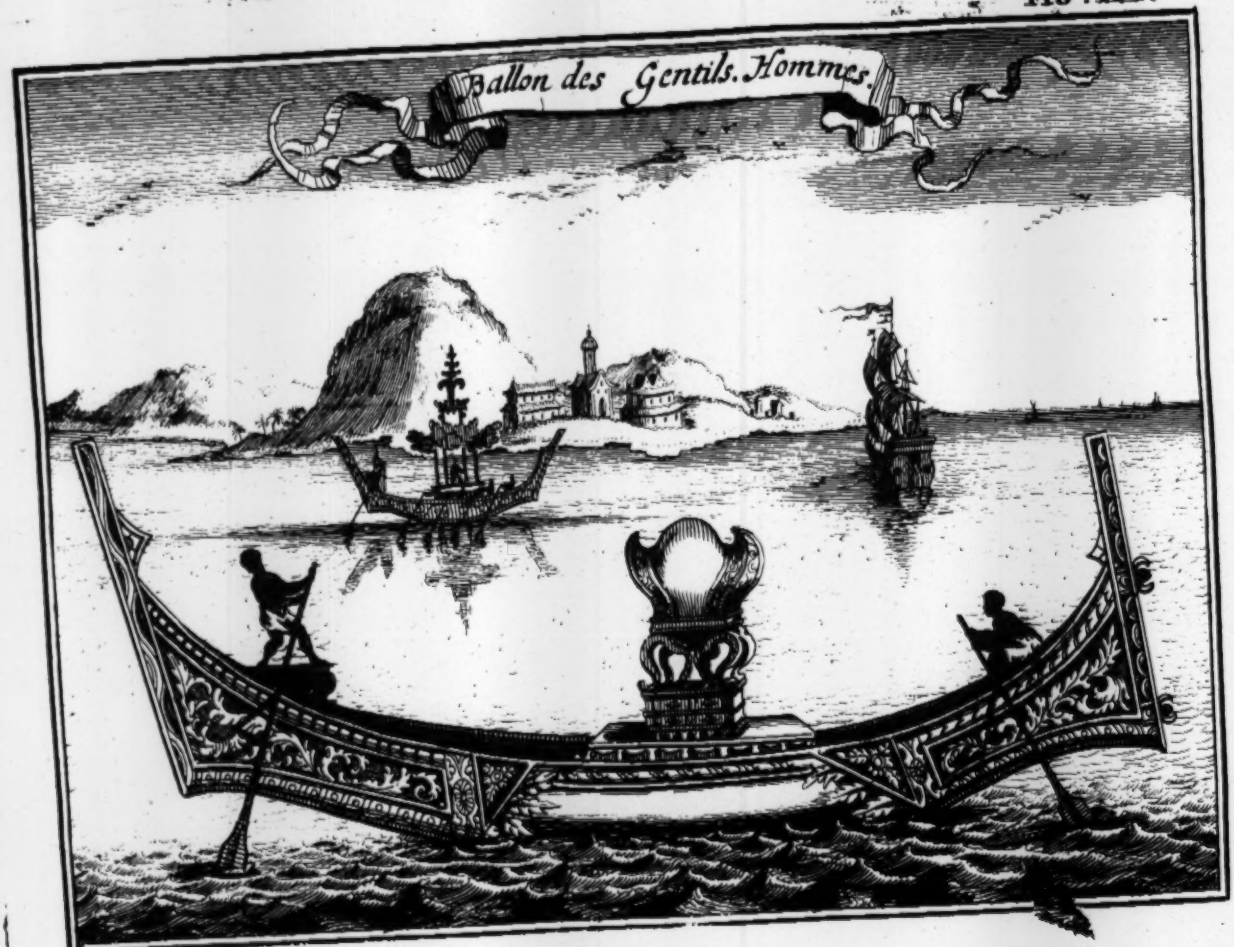
Fig. xxi.



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ſoon as they ſaw the King at a great diſtance, got upon their knees, and putting their joyned hands upon their heads, in that poſture touched the ground with their forehead, and left not off making the *Zombaye*, till the King was out of ſight. Twenty *Balons* with *Chiroles* and Oars ſtreaked with Gold followed the Kings, and other ſixteen half painted and half gilt, brought up the Rear. We reckoned in all One hundred and fifty nine, of which the biggeſt were near Sixſcore foot long, and hardly ſix foot over at the broadeſt place. I have inſerted the bigneſs of the moſt extraordinary, the ſides of them are even with the Water, and the ends bend and are crooked and riſe very high; moſt part of theſe *Balons* have the Figure of Sea Horſes, Dragons, and other ſorts of Animals. Nothing but the Poop and Prow are gilt, the reſt hardly appearing above Water; ſome of them are beautified with ſeveral Figures made of pieces of Mother of Pearl wherewith they are inlaid.

After that the King had ſaid his Prayers at the Pagod, and there made his Preſents, he went to one of his Palaces hard by, and in the Evening returned to the Town, according to his cuſtom, upon his Return he took pleaſure to make a Match at Rowing, and propoſed a Reward to thoſe that ſhould get firſt to the Palace, from whence he ſet out in the Morning, all the Afternoon was ſpent in drawing up the *Balons* into Squadrons, and to match one againſt another, Whilſt matters were thus ordering the Ambaſſador came to ſee the Show. He was conducted by the Lord *Conſtance*, who alſo invited us, and ſent us a *Balon* to carry us along with him. The King would needs

needs be one of the Antagoniſts, but ſeeing his *Balon* was manned with more Rowers, and thoſe all choice Men, he quickly got the better on't, and victoriouſly entred the Town, long before the reſt. We placed our ſelves near the Ambaſſador, that we might ſee the King. As he paſſed along by our *Balon* we ſaw him very near, and he looked upon us in ſuch a manner, as made us conclude, that the Lord *Conſtance* had already ſpoken of us to him. It was pleaſant to ſee with what rapidity theſe *Balons* every way proper for cleaving the Water, mounted up the River in emulation one of another, and none of the Rowers in the ſpace of three Leagues took ſo much as one Minutes reſt. They ſhouted either for joy or grief, according as they gained or loſt the advantage. All the City and People about came running to ſee this Show. They drew up in their *Balons* by the ſhoar, as in two Lines which reached three Leagues off of the City; ſo that having ſeen and conſidered that confluence of people that went down and came up the River, we judged that there could not be leſs than about twenty thouſand *Balons*, and above two hundred thouſand ſouls; the other *French* reckoned a great many more, and confidently averred that there were above ſix hundred thouſand ſouls of them. When the King paſt by upon the River all the windows and doors of the Houſes were ſhut, and the Port holes of the Ships too. All commanded to go out, that ſo no body might be in a higer place than the King.

The King's Progreſs from *Siam* to *Louvo*.

Eight days after, the King with the Princeſs, and all his Wives, went abroad again in a Progreſs to *Louvo*. This is a Town fifteen or twenty Lea gues

Leagues to the Northward of *Siam*, where he ſpends nine or ten Months of the year, becauſe he is more at liberty there, and is not obliged to be ſhut up as he is at *Siam*, that he may keep his Subjects in Obedience and Reſpect.

The Lord *Conſtance*, who having ſeen our Patents for being the moſt Chriſtian King's Mathematicians, was reſolved to procure us a private Audience at *Louvo*, would have us go thither with our Inſtruments, and intimated to us, that the King was deſirous to entertain us at Court, until we ſhould embark for *Macao*. He ſent us two great *Balons* for our Baggage, and another of four and twenty Oars to carry us. We parted the fifteenth of *November* about One of the Clock in the Afternoon, and went in the Retinue of my Lord Ambaſſador.

The Funeral of a great *Talapoin*.

About two Leagues from the Town upon a vaſt Plain covered with Water, and reaching out of ſight, we met with a new Spectacle; and that was the Obſequies of a famous *Talapoin*, chief of the Religion of the *Peguins*. His Body was laid in a Coffin of Aromatic Wood. The Coffin was mounted upon a Funeral Pile, round which were four great Pillars of gilt Wood, which carried an high Pyramid of ſeveral Stories. This kind of burning Chappel was accompanied with ſeveral little pretty high and ſquare Towers made of Wood, and covered with Paſtboard very rudely painted, with a great many Paper Figures. All this was ſurrounded with an Encloſure built ſquare, upon which ſeveral other Towers were placed at competent diſtances. Four of them were as high as the Pyramid in the middle, and ſtood in the four Corners; and on each ſide of that

that great Square there were two other Towers leſs than the former. They were all full of Fire-works, and we ſaw many flying Fuzes come out of them. The four great Towers placed at the four Corners of the great Square, were joyned together by little Wooden Houſes, painted with ſeveral antic Figures of Dragons, Apes, Devils with horns on their heads, *&c.* Betwixt theſe Hovels there were at competent diſtances certain Openings contrived in form of a Portal to let *Balons* in and out. The *Telapoins* of *Pegu*, to a vaſt number, in their *Balons*, took up almoſt the whole ſpace that was betwixt the Funeral Pile and the great ſquare Encloſure. They all looked with a grave and modeſt Countenance, now and then ſinging, and ſometimes keeping profound Silence. An infinite number of People, Men and Women indifferently came after them, and aſſiſted at this Funeral Pomp.

So new and unexpected a Scene made my Lord Ambaſſador ſtop for ſome time, and us with him, that we might view the Ceremonies of that ſtately Funeral. However, we ſaw nothing but mimical Dances, and certain ridiculous Farces, acted by the *Peguins* and *Siameſe* under Sheds of *Bambous* that were open on all hands. They acted the poſtures of Men poſſeſt, with hideous Masks upon their Faces. Seeing this Funeral Pomp was to laſt till Night, and that we had four or five Leagues to go before we could come to the place of Lodging, we ſaw only the beginning of it, and ſome Fire-Works. The Honours of this Nature given to the Dead amongſt the *Siameſe*, makes them ſtrongly addicted to their Religion. The *Talapoins*, who are very

ry intereſted Doctors, teach, that the more Expence is made in the Obſequies of a dead man, the more advantageouſly his Soul is lodged in the Body of ſome Prince, or ſome other conſiderable Animal. In that Belief the *Siameſe* many times undo themſelves by making magnificent Funerals.

We came in very good time to the Houſe where we were to lie; it was in all things like to thoſe little Palaces which were erected for my Lord Ambaſſador upon the River. It may be ſaid of this Countrey, that there cannot be a more pleaſant Proſpect than it affords. When we were upon the Canal cut through the Fields to ſhorten the Way from *Siam* to *Louvo*, we ſaw Plains reaching out of ſight full of Rice, and when we entred into the River, the green Trees and Villages wherewith it was bordered, refreſhed our ſight with an agreeable variety.

Before we left that place, the Ambaſſador had a mind to ſee one of the King's Palaces that was hard by. We only ſaw the outſide of it, becauſe the Houſe-keeper had Orders to ſuffer none to enter it. It ſeems to be a very little and narrow Palace, encompaſſed on the outſide with a little low Gallery in form of a Cloyſter, but very irregular in its Architecture, the Pedeſtals being full as high as the Pilaſters. Round that Gallery runs a low Balcony encompaſſed with Rails and Baliſters of Stone Breaſt-high.

The deſcription of a Palace of the King of *Siam*, built after the *European* manner.

About an hundred paces from that Palace, we ſaw another much bigger, and far more regular. On the outſide there are great Pilaſters at an equal diſtance from one another, which ſavour very much of Art. It ſtands in a great Square a-

bove an hundred and fifty or ſixty paces in length. On the four ſides there are four very high Piles of Buildings in form of Galleries, and covered with a double Roof made round above like an Arch. Theſe Galleries on the outſide are adorned with moſt lovely Pilaſters, having their Baſes and Capitols proportioned much after the manner of ours; ſo that the Architector who built that old Palace, abandoned at preſent, tho' it be almoſt entire, and incomparably finer than the new one, muſt have had great skill in the Architecture of *Europe*, ſo regular is that Fabrick. Theſe Galleries are only open at the doors that are in the middle of each Front; and over theſe there are Buildings on all hands higher than the firſt, and in the middle of all a great Body of Lodgings overlooking all the reſt, which with them makes a Fabrick of moſt excellent Symmetry. It is the only regular and well proportioned Building that we found in that Countrey.

Having ſeen that Palace, we went ſtreight to *Louvo*, where the Palace which was juſt finiſhed, and built at the King's Charges, for the Lord *Conſtance*, was prepared for my Lord Ambaſſador. This Miniſter came and received him there, and told him, caſting a moſt obliging Eye upon us, that having been informed of the Goodneſs he had for his Brethren, he made no doubt but that he would willingly take up his Quarters in a Houſe which belonged to them. After Supper we were conducted into a little Apartment of Mats and Bambous made purpoſely for us, hung with painted Cloth, and furniſhed with very neat Summer-Beds. But the Lord *Conſtance* perceiving that our Inſtruments and Baggage would not be ſtowed in that

that place with us, ordered large Lodgings belonging to the King, to be furniſhed for us, that we might have more room there, whilſt he could accommodate us more conveniently.

Within a few days after our Arrival at *Louvo* the Lord *Conſtance* conducted my Lord Ambaſſador to an Audience. We all waited on him to the Palace, it being the Lord *Conſtance*'s deſire that we ſhould do ſo; becauſe the King had a mind to ſee us privately, and would have us make the Obſervation of the Eclipſe of the Moon which was to be within three Weeks, in his Preſence. The Biſhop and Abbot of *Lyonne* followed the Ambaſſador to the Hall of Audience.

The King gives the Ambaſſador an Audience at *Louvo*.

In the mean time we conſidered the Garden and outſide of the Palace. It has a moſt excellent Situation, being ſeated by the River ſide upon a ſmooth and even Eminence, and is of a large Compaſs. We ſaw nothing remarkable but two great ſeparated Piles of Building, and the Roofs all ſhining with Gold. In this they are ſingular, that they are covered with yellow varniſhed Tiles, which glitter like Gold when the Sun ſhines upon them; we were told that every one of theſe Tiles coſt about ten groats. Without the Palace we ſaw a Lion preſented by the *French* Company to the King: It ſeemed to be bigger, handſomer and ſtronger than thoſe at *Vincennes*, but his Hair is not altogether ſo yellow.

The Audience laſted almoſt two hours. Whilſt they diſcourſed of ſeveral things, the King took occaſion to tell the Ambaſſador, that he was informed ſix Jeſuits were come with him; that they were the *French* Kings Mathematicians, whom

his Majeſty ſent to make Obſervations in the *Indies*, and to labour in the perfection of Arts; and that he ſhould be glad to ſee thoſe Learned Men. The Ambaſſador let not ſlip the occaſion of doing us that good Office, and ſpoke many things in our Favours. The King was not then ſo high above the Ambaſſador as he was at the firſt Audience. He wore upon his Head a white painted Cap, encompaſſed below with a Circle of Diamonds. He was cloathed in a ſtrait Coat purled with Gold, having over it a large Veſt of a very fine and tranſparent Stuff. He had ſome large Diamonds on his Fingers, but they were ill cut and ill ſet. As he has more wit than your Oriental Princes commonly have, he ſaid many things very wittily to the Glory of the moſt Chriſtian King, and obligingly for the Ambaſſador. He added, that he prayed the God of Heaven to give him a more ſpeedy and ſucceſsful Voyage homeward than he had in coming abroad.

In the Evening the Lord *Conſtance* invited abroad the Ambaſſador with all his Attendants, to take the Air, all ſeverally mounted upon Elephants, They that ride them ſit on the middle of their Back in a kind of a very wide Chair environed with ſmall gilt Rails, but without a Back, whilſt two Officers that ſerve the Elephant, one upon his Neck, and another on his Rump, govern him with a great Iron Hook, as may be ſeen by the Figure. It is to be obſerved, that theſe Beaſts have their Domeſtic Servants as Perſons of Quality have: The leaſt have fifteen men that wait upon them quarterly, and others have twenty, twenty five, thirty and forty, according to their Rank; but the white Elephant has an hundred.

dred. The Lord *Conſtance* told me that the King hath at leaſt twenty thouſand in his whole Kingdom, not to reckon the wild that are among the Woods and Mountains. Sometimes they'l take fifty, ſixty, nay eighty of them at one ſingle bout of Hunting.

The Elephants have five Toes in each Foot.

The Gentlemen of the Academy Royal of Sciences recommended it to us to examine whether or not all Elephants had Claws in their feet; we ſaw not ſo much as one but that had five on each foot, at the end of five great Toes; but their Toes are ſo ſhort, that they hardly peep out of the fleſhy Lump. We obſerved that their Ears are nothing near ſo big as they are commonly painted, and are leſs by a half than they are made to be in the Cut that was given us of one. Some we have ſeen who had Teeth of extraordinary Beauty and Length; they reach above four foot out of the mouth of ſome of them, and at certain diſtances are adorned with Rings of Gold, Silver and Copper. In one of the King's Countrey-Houſes, upon the River ſide, about a League from *Siam*, I ſaw a little white Elephant, which they deſign ſhall be the Succeſſor of him that is in the Palace, who, as they ſay, is near three hundred years old. This little Elephant is ſomewhat bigger than an Ox, hath many *Mandarins* in his Service; and for his ſake there is great reſpect ſhew'd to his Mother and Aunt that are kept with him. The King of *Camboy* preſented him to the King of *Siam* about two or three years ſince, when he ſent to demand aſſiſtance from him againſt one of his Subjects that had revolted, and was ſupported by the King of *Cochinchine*.

A Deſcription of *Louvo*.

The Town of *Louvo* ſtands moſt pleaſantly, and in a moſt wholſom Air; the Compaſs of it is pretty large, and it is become very populous ſince the King hath been pleaſed to live much there: He deſigns to fortifie it, and *Monſieur de la Marre*, an able Engineer, whom the Ambaſſador left at *Siam*, hath already drawn the Plat of the Fortifications that are to be made, to render it a ſtrong and regular place. It is ſeated upon a Height which diſcovers all the Countrey about, is not commanded by any Place, and on one ſide is waſhed by a great River that runs at the Foot of it. It is true, that River is not at all conſiderable but during the time of the Inundation. But ſeeing the Inundation and Rains laſt ſeven or eight Months, on that ſide which beſides is very ſteep, the Town cannot be beſieged. The other ſides are either Marſhes which may be eaſily overflowed, or riſing Grounds in form of an Amphitheater, which are deſigned to be taken into the Town, and which will ſerve for deep Ditches and terraſſed Ramparts, proof againſt all Artillery. They'l ſet about the Fortifications of *Louvo* as ſoon as *Bancok* is fortified, which is a place of greater importance, and, as it were, the Key of the Kingdom of *Siam*. Theſe Works will ſoon be compleated, becauſe an infinite number of Workmen will be employed, and the Ground is eaſie to be caſt up.

The King of *Siam* gives a private Audience to the *French* Jeſuits.

November the two and twentieth we had Notice ſent us, that the King would give us a private Audience the ſame day. About Four of the Clock in the Afternoon the Lord *Conſtance* carried us to the Palace, and made us paſs three Courts, where we ſaw ſeveral *Mandarins* lying proſtrate on each

each ſide. As we entred the inner Court, we found a large Carpet, where that Miniſter made us ſit down. We had no habit of Ceremony, nor did they oblige us to be barefooted, which was a great Work of diſtinction. So ſoon as we were ſet down, the King, who was going abroad to ſee a Fight of Elephants, wherewith he thought fit to entertain the Ambaſſador, mounted his Elephant magnificently harneſſed, which waited for him at the Gate of his Apartment; and having perceived us at ten or twelve ſteps diſtance from him, he came up to us. Our Father Superior had prepared a Complement to thank him for the honour he did us in admitting of us into his Preſence, as it had been concerted with the Lord *Conſtance*; but that Miniſter perceiving the King in haſte to be gone, ſpoke for us. The King eyeing us one after another attentively, and with a ſmiling and gracious Countenance, told us, how being informed that the King of *France* had ſent us all ſix into *China* upon a great Deſign, he had deſired to ſee us, that he might tell us by word of mouth, that if we ſtood in need of any thing in his Kingdom, either for the Service of the King our Maſter, or for our ſelves in particular, we ſhould addreſs our ſelves to his Miniſter, whom he had ordered to furniſh us with all we wanted. We had no time to make Anſwer to that Favour any otherwiſe than by humble Thanks and profound Inclinations. We only let him know that we ſhould acquaint the King our Maſter with the Obligations that he had put upon us.

The King went his way, and having paſt through this Court into another, amidſt a Lane of *Mandarins* proſtrate before him in great ſilence,

with their Foreheads againſt the ground, he found at the firſt Gate of the Palace the chief of the Companies of the *European* Merchants bare-footed, on their knees, and leaning upon their elbows, to whom he gave a ſhort Audience. The Lord *Conſtance* having told us that it would be fit we ſhould write the Complement that was to be made to the King, and then preſent it to his Majeſty, Father *Fontenay*, who foreſaw that that Circumſpection would not be unneceſſary; becauſe perhaps he might not have time to read it, preſented it to the King, who ordered the Lord *Conſtance* to take it. It was both in the *Siam* Language and the *French*, and conceived in theſe Terms.

The Jeſuits Harangue preſented to the King.

SIR,

WE have left the greateſt King that France ever had, but have had the Happineſs in coming hither, to find again in your Majeſty the Qualities of that Prince. That Greatneſs of Soul which ſo generouſly inclines you to aſſiſt your Allies, the Courage wherewith you repreſs your Enemies, the Advantages you have lately got over them, that extraordinary Submiſſion of your Subjects, that Magnificence wherein you ſhew your ſelf to them, theſe famous Embaſſies which you receive from the remoteſt Parts of the World, that Protection you give to Strangers, that particular Affection you expreſs toward the Miniſters of the

the Goſpel, that Goodneſs which you ſo bountifully make alſo appear towards us; All theſe things, Sir, are convincing Arguments that you are a Magnanimous, Victorious, Politic *and* Equitable *King, and as Fame and the Acclamations of your Subjects publiſh it, the greateſt* Prince *that ever ſway'd the Scepter of* Siam.

The Sciences, Sir, that we make Profeſſion of, are eſteemed all over Europe. *Our King does ſo encourage them, that for their Uſe, he has erected ſtately Obſervatories, and for their ſake given his Auguſt Name to our Companies College where they are taught. We have ſtudied to improve them from our Youth upwards, eſpecially* Aſtronomy, *which beſt agrees with our Inclinations, becauſe it raiſes our Minds to the frequent Contemplation of Heaven, the Habitation of the Bleſſed, and the Countrey we only aſpire unto. His moſt Chriſtian Majeſty knowing that it is our Profeſſion to make uſe of Human Sciences, that by means of them we may bring Men to the Knowledge and Love of the true God; and being perſwaded that the* Mathematics *have been our particular Study, has choſen us to go to* China *in quality of* Mathematicians: *So that it is a Charge laid upon us to joyn our Endeavors with thoſe whom he keeps at home by himſelf in the improvement*

ment of Arts and Sciences. For the more eaſie accompliſhment of ſo great a Deſign, our great Monarch hath given us Letters Patents, which recommend us to all the Princes of the Earth; in conſideration whereof, your Majeſty heaps Honour upon us by admitting us into your Preſence.

It is impoſſible for us, Sir, to make any ſuitable Returns for ſo great Favours; but ſince we cannot do it as we ought to do, we hope your Majeſty will ſuffer us to do it the beſt way we can. We are the Servants of the true God, and the Subjects of a great Monarch. As the Subjects of ſo great a King, we will inform him of the Favours your Majeſty hath ſhewed us, and as Servants of the true God, we will make our earneſt Prayers to him, that he would in all things proſper your Reign, and ſo enlighten your Majeſty with his Divine Truths, that after ſo glorious a Reign upon Earth, you may come to the Poſſeſſion of the Glories of Heaven.

Some days after the L. *Conſtance* diſcourſed his Majeſty about a Project which he had had a long time in his thoughts, of bringing to *Siam* twelve Jeſuits *Mathematicians*, whom he had already demanded of our Reverend Father General, and about the Deſign of building an Obſervatory in imitation of *Paris* and *Pekin*. He made his Majeſty ſenſible of the Glory and Profit that would thereby

thereby redound to him, and the Advantage that his Subjects would reap from it; who would be taught the fineſt Arts and Sciences of *Europe*. His Majeſty much approved that Project, and bid the Lord *Conſtance* tell us, that he would have an Obſervatory built in his Kingdom, which he would beſtow upon the Fathers of the Company of *Jeſus*, whom he much eſteemed, and whom he would protect and favour in all things that lay in his power. Whereupon the Lord *Conſtance* thought it fit that ſome of us ſhould return to *France* to preſs that Affair, which ſeemed to him to be of extream conſequence for Religion. He mentioned it one day to the Father Superior when we were all three together. We joyfully conſented to it; and the Commiſſion falling upon me, I had Orders preſently to prepare for my Return. It grieved me to the heart then, to ſee my ſelf for a long time removed to ſo great a diſtance from *China*, which I had longed after for ſo many years.

The Lord *Conſtance*, who is no leſs ready to embrace the Occaſions of advancing the Glory of God, than of procuring Advantages to his Maſter, communicated to us another View, which he thought might contribute much to the Converſion of the *Siameſe*. He pretends that if once their Eſteem and Affection can be gained by Zeal, Meekneſs and Learning, it will be no difficult matter to diſpoſe them to hearken to Inſtruction: That he throughly knew the temper of that Nation, and no man better; why Chriſtianity hath made no greater progreſs at *Siam* after ſo many years endeavours of having it planted there; that beſides the Obſervatory, there muſt be another

ther Houſe of Jeſuits, where they ſhould as much as lay in their power lead the auſtere and retired Life of the *Talapoins*, that have ſo great credit with the people; that they ſhould take their Habit, viſit them often, and endeavour to convert ſome of them to the Chriſtian Religion; that in ſhort, it was well known how that Conduct had ſucceeded with the *Portugueſe* Jeſuits who are at *Madura* towards *Bengal*.

The truth is, we have learnt from ſeveral places, and very lately too at *Siam* from a *French* Miſſionary who had been at St. *Thomas* two Months before, that theſe Fathers had lived ſeveral years amongſt thoſe People, and applied themſelves with care and pains to their Converſion without any conſiderable fruit. One of them, who had been made Superior of that Miſſion, having long implored Aſſiſtance from heaven, and reflecting on the Reverence that thoſe People had for the *Bramines*, who are their Prieſts and Religious, thought that if he did take the Habit of the *Bramens*, and lived after their manner, he might gain Credit amongſt them, and win them over to *Jeſus Chriſt*. He communicated that Deſign to his Superiors, who propoſed it to the Congregation *de propaganda Fide*. It was conſidered of at *Rome*, and it being repreſented to the Cardinals that the Habits the *Bramens* wore were no Mark of Religion, but of Nobility and eminent Quality, they permitted that Father and ſome other Jeſuits who approved his Judgment, to try that laſt way for the Converſion of thoſe People.

Having ſo taken the Badge of the *Bramens*, they began to live as they did; and ſince that time theſe Apoſtolic Men have been ſeen walking upon

upon the burning hot Sand bare-footed and bare-headed, and continually expoſed to the heat of the Sun, which is extraordinary there, becauſe the *Bramens* wear no Stockings nor Shoes, and never cover their Head; living on nothing but Herbs, and ſpending three or four days without eating, under a Tree, or on the high way, waiting till ſome *Indian* affected with ſuch ſurprizing auſterity, ſhould come and hear them. God hath ſo much bleſſed their Zeal and Mortification, that they have converted above threeſcore thouſand *Indians*, and the People come flocking in ſo great numbers to be inſtructed, that they value not all the hardſhip and trouble they have endured.

The ſame Church-man added, that he had ſeen one of thoſe Fathers, whoſe feet had been all chopt with the burning Sand, which getting afterwards into the Wounds, put him to extream pain, and raiſed ſtrange Swellings. Upon what he told us of theſe Miſſions, we earneſtly deſired to ſee a more ample Relation of them, being perſwaded that we ſhould therein meet with rare Examples of Zeal, and great ground of Edification.

A VOYAGE TO SIAM.

The Fifth BOOK.

Of our Return from Siam.

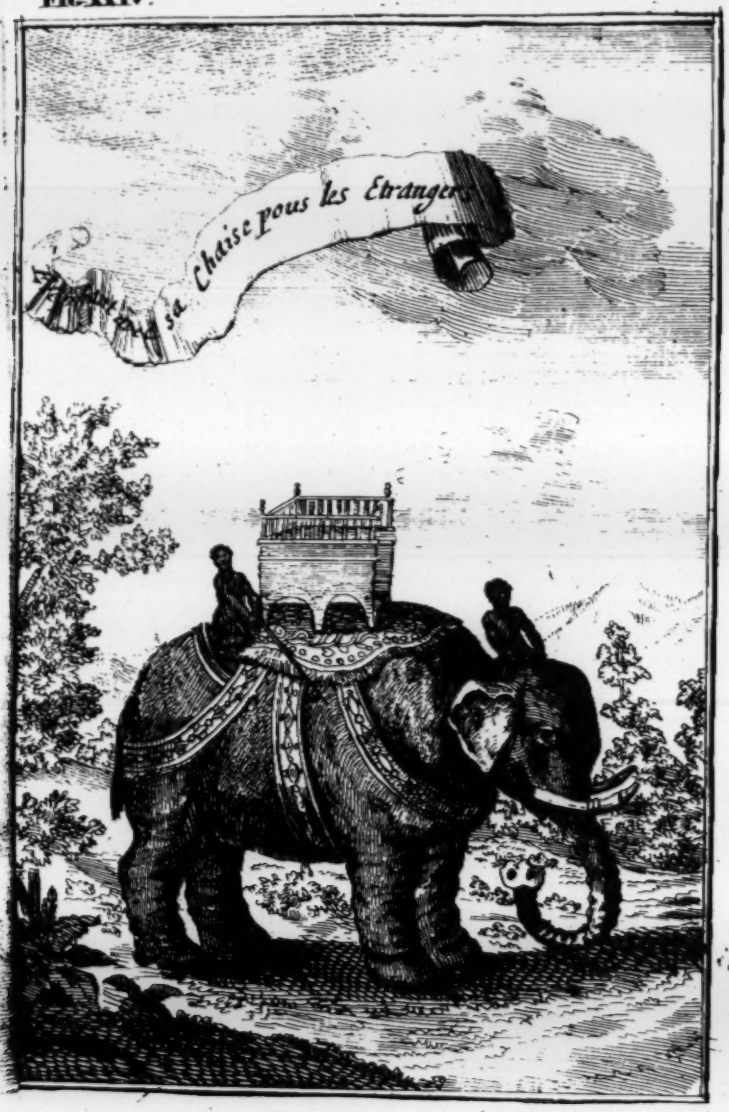
WHen it was reſolved upon, that I ſhould return to *France*, the Lord *Conſtance* redoubled the Teſtimonies of Friendſhip, wherewith he had till then honour'd me, telling me that he wiſhed he might frequently diſcourſe me in private. Next day I went to ſee him, according as he had enjoyned me at parting. I found him taken up in preparing Preſents for thoſe who had had the greateſt hand in the Favour which the King had done us of ſending us to *China*; and making us draw near to ſee them, theſe are but

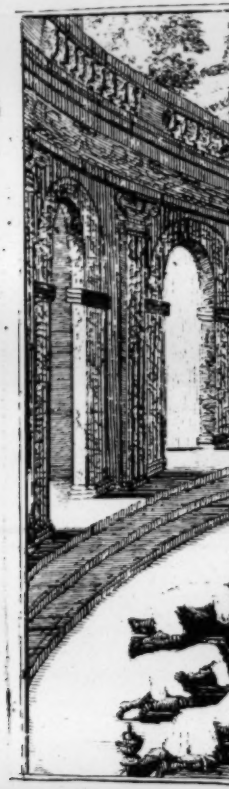
but very mean Preſents, ſaid he, for ſo great Lords. But you ſhall tell them, Father, that I came to know of it but very late, and after I had given away all the fineſt and moſt curious things I had. For beſides the Preſents which he ſent to *France*, and that he had given to the *French* who were at *Siam*, he had ſent ſome very conſiderable to *Portugal*, by the three Ambaſſadors whom the King of *Siam* had diſpatched to *Lisbone*, ſometime before we arrived there. Nor is it, ſaid he, a Preſent that I would have them take as from me, but as from one of your Brothers, to thank them for the Goodneſs they have for you, and the Protection they honour you with. We could make no anſwer to ſuch obliging Expreſſions, but by our moſt humble Thanks; but he would not hear us, interrupting and adjuring us not to ſpeak to him in that Strain, that being our Brother, he was perſwaded he did no more but his Duty.

The ſame day that we had Audience, the King was to treat the Ambaſſador with a Fight of Elephants, and his Majeſty had already commanded ſix to be made ready for us, that we might follow him to the Field of Battle, which was out of Town. The Lord *Conſtance* gave us a *Mandarin* to be our Guide, and as we came out of the Palace we found ſix Elephants with their gilt Chairs, and very neat Cuſhions. Every one got up on the Back of his own in this manner. The *Paſtor* (for ſo they call the Man that ſits on the Elephants Neck to govern him) made the Elephant kneel, who afterward lay half down on one ſide, ſo that one could put his Foot upon one of his Fore-legs, which he thruſt out, and then upon

Elephant avec sa Chaise pour la Princesse Reyne.

Fig. XXIV.





Le Roy
monte sur
son Elephant.

on his Belly; after that, the Beaſt riſing a little up again, gave one time to ſit down conveniently in the Chair which he carried on his Back; one may alſo make uſe of a Ladder, as ſome do, to get upon the Elephants Back. It is for the Convenience of Strangers, who are not accuſtomed to Elephants, that they put Chairs on their Backs. The Natives of the Country, whatſoever their Quality be, unleſs it be the King, ride on the Neck and conduct them themſelves, except when they go to War, for then, beſides two *Paſtors*, who get up one upon the Neck, and the other on the Rump, the *Mandarin* armed with a Lance, or a kind of Javelin, ſets on the Elephants Back, as I my ſelf have ſeen it at a Hunting of Elephants, whether the *Mandarins* go armed as to a Battle. I obſerved alſo that the King, who was in a kind of Throne, ſtarted up upon his Legs when the wild Elephants would have forced their way through on his ſide, and got upon the Neck of his to ſtop them.

We followed the King then into a large Plain, about an hundred Paces from the Town. The King, mounted on an Elephant, had my Lord Ambaſſador on his Right-hand at fifteen or twenty ſteps diſtance, the Lord *Conſtance* on his Left-hand, and all round a great many *Mandarins* proſtrate at the Feet of his Elephant out of reſpect. We preſently heard ſome Trumpets which make a very harſh and inarticulate Sound; then the two Elephants which were to fight roared and made a moſt horrid Noiſe: They were tied by the Hind-feet with great Ropes, held by ſeveral Men, that they might be drawn off, in caſe the Shock proved too hard. They

let them approach in ſuch a manner, that their Teeth croſſed, and yet they could not hurt one another. They ſay that ſometimes they'l encounter ſo fiercely, that breaking one anothers Teeth by their Efforts, the Splinters of them will fly about: Theſe fought but with little Violence, they encountered but four or five times, and then were parted, and the Engagement was ſo ſhort, that it was thought the King had only appointed it that he might have occaſion in a more agreeable manner, to make a Preſent to *Monſieur de Vaudricourt*, who had brought the two *Siameſe Mandarins*, and was to carry the Ambaſſadors to *France*; for at the end of the Show, his Majeſty drew near him, and with his own Hand, gave him a Shable with a Handle of beaten Gold, and a Tortoiſe-ſhell Scabbard, adorned with five Plates of Gold, with a great Filigrane gold Chain alſo, to ſerve for a Shoulder-belt, and a Veſt of Cloth of Gold, with Gold Buttons: He told him that he put that Cimeter into his Hands, that he might ſecurely conduct his Ambaſſadors, and therewith ſerve the King his Maſter againſt his Enemies. The King of *Siam* never gives that kind of Shable but to his Generals of Armies, when they are ſetting out upon a Warlike Expedition. He made ſuch another Preſent to *Monſieur de Joyeux* Captain of the Frigat, but not ſo Magnificent.

Some days after, the Lord *Conſtance* ſent rich Preſents to the Ambaſſador, the *Abbot de Choiſi*, *Monſieur de Vaudricourt*, *Monſieur de Joyeux*, and to every one of the Gentlemen of the Ambaſſador's Retinue. Theſe were *Japan* Plate, wrought Agats, a great many fine China-diſhes of all Sizes,

China-

China-Night Gowns, right Bezoar-Stones, the *Ginſeng* Root that is worth eight times its weight in Silver, the odoriferous Wood of *Aquila*, ſo much eſteemed in the *Indies*, and excellent Tea in great quantity. Theſe Preſents ſeemed to be of ſo conſiderable a Value, that for ſome time it was thought by many that they had been ſent by the King.

We ſpent moſt of the days we ſtayed at *Louvo* in Shows. The Fight we juſt now mentioned, was followed by another of Elephants againſt a Tygre; we were obliged to be there as well as the reſt, and mounted on Elephants. We made uſe of no other Beaſt to ride on, that we might not ſcandalize the *Talapoins*, who ſay that it is prohibited to them to ride on Horſe-back.

About a quarter of a League from the Town, they had raiſed a high Paliſſado of *Bambous*, about an hundred Paces ſquare. Three Elephants appointed to fight the Tyger, were got into the middle of the Liſts. They had a kind of large Breaſt-plate, which covered their Head and part of their Trunk. So ſoon as we were come, out of a Lodge that was in a low place, they brought a Tyger, of a Shape and Colour which ſeemed ſtrange to the *French* that were Spectators. For beſides that, he was much taller, groſſer, and more lumpiſh than thoſe that we had ſeen in *France*; his Skin was not ſpotted in that Faſhion, but inſtead of Spots ſcattered here and there without order, it had long broad Streaks that encompaſſed it like Rings. Theſe Streaks beginning at the Back joyned under the Belly, and continuing to the End of the Tail, made thereupon white and black Rings, which were ſet very thick, and co-

vered it all over. The Head and Limbs of the Beaſt had nothing extraordinary, ſave that they were longer and bigger than thoſe of common Tygers, though this was but a young Tyger, and not yet come to his full Growth, for the Lord *Conſtance* told us that there were ſome in the Kingdom three times bigger than that, and that being a hunting one day with the King, he ſaw one at a very near diſtance that was as big as a Mule. They have little ones in that Country alſo, like thoſe they bring from *Africa* to *Europe*, and they ſhew'd us one of them at *Louvo* the ſame Day.

They did not let ſlip the Tyger that was to fight at firſt, but held him tied by two Ropes, ſo that not having liberty to ſhoot himſelf out, the firſt Elephant that came near him, gave him two or three Blows with his Trunk on the Back. This Shock was ſo rude that it laid the Tyger for ſome time all along upon the Ground, and without motion, as if he had been dead. Nevertheleſs, ſo ſoon as he was untied, though the firſt bout had quelled much of his Fury, he made a terrible Cry, and would have thrown himſelf upon the Elephants Trunk, but the Elephant turning it cunningly inwards, ſecured it by his Teeth, which he preſently preſented to the Tyger, and therewith ſtruck him ſo pat, that he toſſed him up to a great height, in the Air. This ſo ſtun'd the Beaſt, that he durſt no more approach the Elephant, but taking ſeveral turns about the Yard, he ſometimes ſprung at thoſe whom he ſaw in the Galleries. Then three Elephants were let looſe againſt him, who mauled him ſo by turns, that once more he counterfeited to be dead, and afterward

ward made all the ſhifts he could to avoid them. They would certainly have killed him, had not the Ambaſſador begg'd his Pardon of the Lord *Conſtance*, who put an end to the Combat.

Next Day towards the Evening, we went to the Palace with my Lord Ambaſſador; there we ſaw an Illumination, which is yearly made at the beginning of the Year: It conſiſted of eighteen hundred or two thouſand Lights, ſome whereof were placed in little Windows purpoſely made in the Walls that environ the Palace, and the reſt in Lanthors, in a pretty ſingular Order. Above all we admired ſome certain large China-Lanthorns like to Globes, which are made of one ſingle piece of tranſparent Horn as clear as Glaſs, and ſome others of a kind of China-glaſs made of Rice. Theſe Illuminations were accompanied with the Noiſe of Drums, Fifes and Trumpets. All the while that the King was preſent at this Show, the Princeſs gave the like to the Court Ladies in another part of the Palace.

When the King was gone, we had time to conſider all things at a near diſtance. The Lord *Conſtance* ſhow'd us the Elephant Prince, who is of an extraordinary Height and Beauty; we were told that they called him by that Name, becauſe he came into the World the ſame day that the preſent King was born. He made us alſo obſerve near to the Kings Apartment, a Pavilion where they keep the Elephant that is upon Guard, it is one of thoſe that are in the Palace, and are relieved by turns, being always kept in a readineſs, if the King ſhould chance to want them by Day or by Night. Having often mentioned Elephants, and the different manner, they are har-

paſſed according to the Qualities of thoſe that mount them, it hath been thought fit to give the Reader the following Cuts of the ſeveral ſorts of them. Theſe Illuminations laſted ſeveral days; all the while we were in the Palace to obſerve them, a great many *Mandarins* of the firſt and ſecond Order, lay proſtrate upon the Ground before the King in two different Halls, making to him the *Zombaye*, which is the moſt reverential Mark of Adoration.

Much about the ſame time the Moors made great Illuminations for eight days together, in Honour of their Prophet *Mahomet* and his Son, whoſe Funerals they celebrated. They began to ſolemnize the Feſtival the Evening before about four of the Clock at Night, by a kind of Proceſſion, wherein there were above two thouſand Souls. There they carried the Figure of the Tombs of thoſe two Impoſtors, with many Symbols of a pretty neat Repreſentation, amongſt others, certain great Cages covered with painted Cloth, and carried by Men that marched and continually turned in cadence to the Sound of Drums and Timbrels. The quick and regular Motion of theſe huge Machines which we ſaw at a diſtance, without perceiving thoſe that carried them, occaſioned an agreeable Surpriſe.

At the Head of this great Confluence of People, ſome Grooms led three or four Horſes in rich Trappings, and a great many People carrying ſeveral Lanthorns at the end of long Poles, lighted all the Proceſſion and ſung in divers Quires after a very odd manner. With the ſame Zeal they continued this Feſtival for ſeveral Nights together till five of the Clock in the Morning.

ing. It is hardly to be conceived how theſe Porters of Machines, that unceſſantly turned, could perform that Exerciſe for fifteen or ſixteen Hours together, nor how the Singers that raiſed their Voices as high as was poſſible for them, could ſing ſo long. The reſt of the Proceſſion looked modeſt enough, ſome marched before the Singers, who ſurrounded Coffins carried upon eight Mens Shoulders, and the reſt were mingled in the Croud with them. There were a great many *Siameſe* Men and Women, Young and Old there, who have embraced the *Mahometan* Religion. For ſince the Moors have got footing in the Kingdom, they have drawn over a great many People to their Religion, which is an Argument that they are not ſo addicted to their Superſtitions, but that they can forſake them, when our Miſſionaries have had Patience and Zeal enough to inſtruct them in our Myſteries. It is true, that Nation is a great Lover of Shows and ſplendid Ceremonies, and by that means it is that the Moors, who celebrate all their Feſtivals with a great deal of Magnificence, have perverted many of them to the Sect of *Mahomet*.

The Moors make a Feaſt to celebrate the Memory of their Prophet.

Theſe Shows made us heartily condole the Misfortune of thoſe poor Infidels, and we often diſcourſed of the Fruit that ſo many able Men as are in *Europe*, and particularly in *France*, might reap amongſt them, if they had as much Zeal as Learning.

The King who took pleaſure to give the Ambaſſador new Diverſions dayly, would have him to ſee the manner of taking and taming Elephants. This being a thing unknown in *Europe*, and we having been Witneſſes of it, the Reader,

I hope, will be glad to find here an example and exact deſcription of the ſame.

The way of taking and taming Elephants.

About a quarter of a League from *Louvo* there is a kind of an Amphitheater, of a large and long ſquare Figure, encompaſſed with high Walls and Terraſſes, where the Spectators are placed. Along theſe Walls within runs a Paliſadoe of thick Pillars faſtened in the Ground at a foot diſtance one from another, behind which the Huntſmen retreat when they are purſued by the fretted Elephants. There is a very large opening made towards the Countrey, and oppoſite to it, on the ſide of the Town one leſs, which leads into a narrow Alley through which an Elephant can hardly paſs, and that Alley ends in a large *manage*, where they compleatly tame him at length.

When the day appointed for this Hunting is come. Huntſmen go into the Woods, mounted on She-Elephants which are trained to the Game, and cover themſelves with leaves of Trees that they may not be ſeen by the wild Elephants. When they are got pretty forward in the Foreſt, where they think ſome Elephant may be, they make the Female give ſome neys that are proper to attract the Males, who preſently anſwer by dreadful roarings. Then the Huntſmen perceiving them at a vaſt diſtance return back again, and gently lead the Females towards the Amphitheater we mentioned: the wild Elephants never fail to follow them; he whom we ſaw tamed entred with them, and ſo ſoon as he was there the Barr was ſhut; the females kept on their way croſs the Amphitheater, and at one anothers tails paſt along the little Ally that was at the other end: The wild

wild Elephant which had followed them to that place, ſtopping at the entry of the narrow paſs, all manner of ways were uſed to make engagement, they made the females who were beyond the Alley, cry; ſome *Siameſe* provoked him by clapping their hands and crying *pat*, *pat*, others pricked him with long ſharp pointed poles, and when they were purſued by him, ſlipt betwixt the Pillars and hid themſelves behind the Paliſadoes which the Elephant could not break through: at length having purſued ſeveral of the Huntſmen he made at one ſingle Man with a great deal of Fury. The Man run into the Allie and the Elephant after him; But ſo ſoon as he was within, he was taken, for the Man having made his eſcape, they let fall purpoſely tooPurculliſſes one before and the other behind the Elephant, ſo that it being out of his power to go forwards or backwards or to turn himſelf, he ſtrugled prodigiouſly and made terrible cries. They endeavoured to pacifie him by throwing buckets full of water upon his Body, rubbing him with leaves, powring Oyl upon his Ears, and they brought tame Elephants both Males and Females to him who careſſed him with their Truncks. In the mean time they faſtened Ropes under his belly and to his hind-feet, that ſo they might pull him out from thence, and they perſiſted in throwing water upon his Trunk and Body to cool him. At length they brought to him one of thoſe tame Elephants that are accuſtomed to inſtruct the new-comers. An Officer was mounted upon him who made him go forwards and backwards, to ſhew the wild Elephant that there was no danger, and that he might come out. So at length they opened the

the gate to him and he followed the other to the end of the Alley. So ſoon as he was there they faſtned an Elephant to each ſide of him, another went before and pulled him by a rope into the way that they would have him take, whilſt a fourth made him go forwards by thumping him with his head behind, until he came to a kind of *manage* where they tyed him to a great Pillar made for that purpoſe, which turns like the Capſtern of a Ship. They left him there till next day that he might ſpend his anger; but whilſt he tormented himſelf about that Pillar, a *Bramen* (that is to ſay one of the *Indian* Prieſts who are numerous in *Siam*) cloathed in white and mounted on another Elephant drew nigh, and turning gently about this which was tied, ſprinkled him with a certain water conſecrated after their manner, which he carried in a Veſſel of Gold. They believe that that Ceremony makes the Elephant looſe his natural fierceneſs, and fits him for to ſerve the King. The day following he begins to go with the reſt, and in a fortnights time is fully tamed.

Amidſt all thoſe diverſions the Ambaſſador was wholly taken up about the Subject of his Embaſſie, which was the Converſion of the King; but perceiving that he had no ſolid nor poſitive anſwer as to that, he reſolved to draw up a ſhort memoir, which he intended ſhould be preſented to the King by the Lord *Conſtance*. He ſpoke of it to that Miniſter, who in a long conference they had together diſſwaded him from preſſing the King upon that point; but the Ambaſſador very prudently ſtill perſiſted in his opinion, and prayed the Lord *Conſtance* to preſent that writing to his Majeſty,

Majeſty, wherein he beſought him to give him a poſitive anſwer that might be acceptable to the King his Maſter. The Lord *Conſtance* having received the Memoir from the Ambaſſador, went to the Palace in the Evening, and there proſtrating himſelf at the Kings feet, made him a diſcourſe full of that *Aſiatic* Eloquence that was ſo much eſteemed in ancient *Greece*. Here you have a true tranſlation of the very words he uſed.

SIR,

The Harangue of the Lord *Conſtance* to the King of *Siam*.

THE Ambaſſador of France *hath put into my hands a Memoir which contains certain propoſitions whereof he is to give an account to the King his Maſter; but before I read it to your Majeſty, ſuffer me, Sir, if you pleaſe, to lay before you the principal motive that engaged the moſt Chriſtian King to ſend you ſo ſolemn an Embaſſie. That ſo wiſe a Prince, your good Friend, Sir, knowing the greatneſs of your Soul and the generoſity of your Majeſties Royal heart by the Ambaſſadors and Magnificent Preſents which you deſigned for him, without other intereſt than that of deſiring the Royal Unity of a Prince ſo Glorious, and ſo Renowned over the World: and then perceiving that your Majeſties Miniſters had ſent to the Miniſters of his Kingdom two* Mandarins *with conſiderable Preſents to congratulate the birth of the Grand-ſon of their great King, worthy of a perpetual Poſterity, which may eternally repreſent to* France *the Image of his admirable Virtues, and ſecure the happineſs of his People. That great Monarch, Sir, being ſurpriſed by ſo diſintereſted a procedure reſolved to anſwer thoſe obliging cares, and to do ſo, deviſed a means worthy of himſelf and ſuitable to the dignity of your Majeſty; for to preſent you with Riches; it is in your Kingdom, Sir, that Strangers come*

come in ſearch of Wealth, To offer you his Forces? He knew very well that your Majeſty is dreaded by all your Neighbours, and in a condition to puniſh them if they ſhould offer to break the Peace which by their prayers they have obtained from you. Could he have thought of beſtowing Lands and Provinces upon the Sovereign of ſo many Kings, and the Maſter of ſo great a number of Kingdoms, as make almoſt the fourth part of Aſia; *Neither could it enter into his thoughts to ſend hither his Subjects only upon the account of Trade, becauſe that would be a common Intereſt to his People and your Majeſties Subjects. So that it would have been hard for him to have hit upon the right courſe, had he not reflected that he might offer to your Majeſty ſomewhat infinitely more conſiderable, and which was congruous to the Dignity of two ſo great Kings. Having conſidered what it was that had raiſed him to that high pitch of Glory where at preſent he is ſeated, what had made him take ſo many Towns, ſubdue ſo many Provinces, and gain ſo many Victories, what to this preſent had made the happineſs of his people, and what had brought him from the extremities of the Earth ſo many Ambaſſadors of Kings and Princes who Court his Friendſhip, what, in fine, had obliged your Majeſty to prevent this incomparable Prince by ſo ſplendid an Embaſſie which you ſent to him; Having, I ſay, attentively conſidered all thoſe great things, that King ſo wiſe and perſpicatious, found that the God whom he adores was the ſole Author of them, that his Divine Providence had ſo diſpoſed them for him, and that he owed them to the interceſſion of the holy Mother of the Saviour of the World, under whoſe Protection he hath conſecrated his Perſon and Kingdom to the true God. That view and the extream deſire he hath to communicate to your Majeſty all theſe great advantages, hath made*

made him reſolve to propoſe to you, Sir, the ſame means that have procured him ſo much Glory and happineſs, and which are no other than the Knowledge and Worſhip of the true God, which is only to be found in the Chriſtian Religion. He offers your Majeſty then, by his Ambaſſador adjuring you and your whole Kingdom to embrace and follow it.

That Prince, Sir, is more admirable ſtill by his Wiſdom, Judgment, and Prudence, than by his Conqueſts and Victories. Your Majeſty knows his generoſity and Royal Friendſhip, you cannot make a better choice than to follow the wiſe Counſels of ſo great a King your good friend. For my part, Sir, I never begg'd any thing of the great God for your Majeſty, but that Grace, and I would be ready to lay down a thouſand lives that I might obtain it of the Divine Bounty. May it pleaſe your Majeſty to conſider that by that action, you will Crown all the Great and Illuſtrious exploits of your Reign, you will eternize your Memory, and procure to your ſelf immortal Honour and Glory in the next World.

Ah, Sir, I adjure your Majeſty not to ſend back the Embaſſador of ſo great a King with diſcontent, he begs that in the name of the King his Maſter, for eſtabliſhing and rendring your Alliances and Royal Amities inviolable; at leaſt if your Majeſty hath entertained any good thought, or if you find the leaſt inclination to embrace that Party, that you would make it known. It is the moſt acceptable news that he can carry to the King his Maſter. Now if your Majeſty hath reſolved not to condeſcend to what I have had the honour to repreſent to you, or that you cannot give a favourable anſwer to the Ambaſſador, I beg of you to excuſe me from carrying your Royal anſwer, which cannot but be diſpleaſing to the Great God whom I adore. You

ought

ought not to think it ſtrange that I ſpeak to you in this manner; whoſoever is not faithful to his God, cannot be ſo to his Prince, and your Majeſty ought not to do me the honour to ſuffer me in your Service, if I entertained other Sentiments.

The King of *Siam* anſwers the Lord *Conſtance.*

The King heard the Diſcourſe of the Lord *Conſtance* without interrupting him, and having a little pondered with himſelf, as one whoſe mind was taken up with great thoughts, he anſwered him upon the ſpot in theſe terms.

FEAR *not that I will force your Conſcience. But who hath made the King of* France *my good Friend believe that I entertained any ſuch Sentiments?* Ah, Sir, who can doubt, replied the Lord *Conſtance*, but that your Majeſty has thoſe great thoughts, when they conſider the Protection you give to Miſſionaries, the Churches you have cauſed to be built, the Charity you give to the Fathers of *China*. It is upon that, Sir, that the King of *France* grounds his perſwaſion that your Majeſty had an inclination towards Chriſtianity. *But when you told the Ambaſſador*, (added the King) *the reaſons that make me continue in the Religion of my Anceſtors, what anſwer had you from him?* The Ambaſſador of *France*, replied the Lord *Conſtance*, found your Reaſons to be very weighty, but ſeeing the propoſitions he made you in the name of the King his Maſter was ſincere and diſintereſted, and that that great Monarch had no other proſpect but your Majeſties good, he did not think that any of the reaſons which I told him ought to hinder him from obeying his Maſters Commands, eſpecially when he underſtood that the Ambaſſador

dor of *Perſia* was arrived in the Kingdom of *Siam*, and that he brought your Majeſty the *Alcoran* to the end you might follow it. In that view the Ambaſſador of *France* thought himſelf obliged to offer your Majeſty the Chriſtian Religion, and to adjure you to embrace it. *Is it true*, anſwered the King, *that the Ambaſſador of* Perſia *brings me the* Alcoran? It is ſo reported (reply'd the Lord *Conſtance.*) To which the King forthwith made anſwer. *I wiſh with all my heart the Ambaſſador of* France *were here to ſee what Reception the Ambaſſador of* Perſia *ſhould have from me. Certainly if I had no Religion at all I would never chooſe the Mahometan.*

But to anſwer the Ambaſſador of France, continued the King, *you ſhall tell him from me, I think my ſelf extreamly obliged to the King of* France *his Maſter, finding in his Memoirs the marks of his moſt Chriſtian Majeſties Royal Friendſhip, and ſince the honour that that great Prince hath done me is already made publick all over the* Eaſt, *I cannot ſufficiently acknowledge his Civility; but that I am extreamly vexed that the King of* France *my good Friend ſhould propoſe ſo difficult a thing unto me, wherewith I am not in the leaſt acquainted: that I refer my ſelf to the Wiſdom of the moſt Chriſtian King, that he himſelf may judge of the importance and difficulty which occur in ſo nice a matter as the change of a Religion received and followed throughout my whole Kingdom without interruption during the pace of two thouſand two hundred twenty nine years.*

After all, it is ſtrange to me that the King of France *my good Friend ſhould ſo much concern himſelf in an Affair that relates to God, wherein it would ſeem God does not at all intereſt himſelf, but leaves it wholly* The Motives that keep the King of *Siam* firm in his Religion.

to

to our Diſcretion. For would not the true God that made Heaven and Earth, and all things that are therein, and hath given them ſo different natures and inclinations, when he gave to Men like Bodies and Souls, if he had pleaſed have alſo inſpired into them the ſame ſentiments for the Religion they ought to follow, and for the Worſhip that was moſt acceptable to him, and make all Nations live and die in the ſame Laws? That Order amongſt Men and that Unity in Religion depending abſolutely on Divine Providence, who could as eaſily introduce it into the World, as the diverſity of Sects that in all times have been eſtabliſhed in it; ought not one to think that the true God takes as great pleaſure to be honoured by different Worſhips and Ceremonies, as to be Glorified by a prodigious number of Creatures that Praiſe him every one in their own way? Would that Beauty and Variety which we admire in the order of Nature, be leſs admirable in the ſupernatural Order, or leſs beſeeming the Wiſdom of God? However it be, continued his Majeſty, *ſince we know that God is the abſolute Maſter of the World, and that we are perſwaded that nothing comes to paſs contrary to his will, I wholly reſign my Perſon and Dominions into the Arms of the Divine Mercy and Providence, and with all my heart obteſt his eternal Wiſdom to diſpoſe thereof according to his good will and pleaſure.*

So that I moſt expreſly command you to tell that Ambaſſador that I ſhall omit nothing that lies in my power, to cheriſh the Royal friendſhip of the moſt Chriſtian King, and inſtead of complying with the means that he hath propoſed to me, I ſhall take ſuch care during the time that God grants me life, that hereafter my Succeſſors and Subjects, ſhall on all occaſions teſtifie as well as I, the grateful acknowledgment and high eſteem which they ought to have for the Royal Perſon

his moſt Chriſtian Majeſty, and for all his Succeſſors.

This was the anſwer of the King of *Siam* in the ſame terms that he delivered it to his Minister, and as he gave it in writing to my Lord Ambaſſador. The wit of that Prince ſufficiently appears by that reaſoning who without any knowledge of the Sciences of *Europe*, hath alledged with ſo much force and perſpicuity the moſt plauſible reaſons of the Pagan Philoſophy againſt the only true Religion. They who know the uprightneſs of that Prince cannot doubt but that he ſincerely ſaid what he thought, and what ſeemed to him moſt rational.

The King having ſaid ſo, was ſilent for ſome time, and then eyeing the Lord *Conſtance*: *What do you think* (added he) *the Ambaſſador will anſwer to theſe Reaſons which I command you to give him in writing?* I ſhall not fail Sir, anſwered the Lord *Conſtance* to obey your Majeſties Orders; but I cannot tell what the Ambaſſador of *France* will anſwer to what you have now ſaid to me, which ſeems to be of very great weight and conſequence. Sure I am, he muſt needs be ſurpriſed at the high wiſdom and wonderful perſpicuity that he'll perceive thereby in your Majeſty.

The Lord *Conſtance* his Reply to the King of *Siam's* Objections about changing of Religion.

However I fancy he may anſwer, that it is true all the Beings which God hath Created Glorifie him every one after its way; but that there is this difference betwixt Man and Beaſts, that when God Created theſe, he gave them different properties and particular inſtincts, to know what is good for them and purſue it without any reflection, to diſcern their evil, and avoid it without any ratiocination. So the Stag flies from the Lion, and Tyger the firſt time

he ſees them, the Chickens new hatched dread the Kite and flie under the wings of the Hen, without any other inſtruction but what they have received from Nature. But in the Creation of Man God hath endowed him with a Mind and Reaſon to diſtinguiſh the Good from the Evil, and Divine Providence hath thought it fit that in purſuing and loving the good which is proper for him, and avoiding the evil that is contrary to him, with reference to his ultimate end which is to know and love God, Man ſhould from the Divine Bounty merit an eternal Reward.

The truth is, it is as eaſie for Man to make uſe of his hands, eyes, and feet, in the commiſſion of evil as in doing of good, if his prudence enlightned by the Wiſdom of God directed him not to purſue the ways of real Grandeur, which are not to be found but in the Chriſtian Religion, wherein Man finds the means of ſerving God as beſt pleaſes his Divine Goodneſs. But all Men follow not ſo holy and ſo rational notices. It is juſt ſo as with your Majeſties Officers, who are not all equally addicted to your Intereſts, as you but too well know, tho all of them call themſelves your Subjects, and account it an honour to be employed in your Service. So all Men ſerve God, it is true; but in a very different manner. Some like Beaſts follow their Paſſions and irregular appetites and live in the Religion they have been brought up in, without examining it. But others perceiving ſo great a difference betwixt themſelves and Beaſts raiſe themſelves above their ſenſes, and by means of their Reaſon, which God fails not to enlighten endeavour to know their Creator, and the true Worſhip which he would

would have men render unto him, without any intereſt but that of pleaſing him, and to this ſincere ſearch of the truth, God Almighty hath annexed Mans Salvation. Hence it is that negligence in not being inſtructed, and weakneſs in not following that we judge the beſt, will render us guilty in the ſight of God who is the Sovereign Judge of all Fleſh.

This anſwer from a Man of no Studies, who from ten years of age had been applied to Trade and Commerce, wrought a great ſurprize in me, when he did me the honour to acquaint me with it. I confeſſed to him, without any fear of flattery, that a Divine conſummated in the Study of Religion, would have been hard put to it to have anſwered better. The King was ſmitten with the diſcourſe of the Lord *Conſtance*; and if any knowing Man, who is acceptable to him, hath the happineſs to inſinuate into his favour, and procure his eſteem, it is not to be diſpaired but that he may be brought to know and embrace the Truth: and if once he come to know it, ſeeing he is the abſolute Maſter of his People, who adore him, all the Nations who are under his Dominion, will humbly follow his example.

A Character of the King of *Siam*.

The King of *Siam* who Reigns at preſent is about fifty five years of Age. He is without contradiction, the greateſt Prince that ever governed that State. He is ſomewhat under the middle Stature, but ſtreight and well ſhaped. He hath an engaging Air, a ſweet and obliging carriage, eſpecially to Strangers. And amongſt them particularly to the *French*. He is active and brisk, an enemy of idleneſs and lazineſs which ſeems to be

ſo delightful to the Princes of the Eaſt, and which they look upon as the greateſt Prerogative of their Crown. This Prince, on the contrary, is always either in the Woods a hunting of Elephants, or in his Palace minding the Affairs of his Kingdom. He is no lover of War, becauſe it ruins his People whom he tenderly loves; but when his Subjects revolt, or that neigbouring Princes offer him the leaſt affront, or tranſgreſs the bounds of the reſpect that's due to him; there is no King in the Eaſt that takes a more conſpicuous revenge, nor appears more paſſionate for glory.

Some great men of his Kingdom having rebelled, and having been openly ſupported by the Forces of three Kings, whoſe Territories environ the Kingdom of *Siam*. He attacked thoſe Princes ſo briskly, that they were obliged to abandon the Rebels to his wrath. He would know every thing, and having a pregnant and piercing Wit, he eaſily is Maſter of what he has a mind to learn. He is magnificent, generous, and as true a friend as can be imagined. Theſe are the great qualities which acquire him the difference of his Neighbours, the fear of his Enemies, the eſteem and reſpect of his Subjects that's nothing ſhort of adoration. He hath never been given to thoſe vices which are ſo common to the Princes of the Eaſt, nay he hath ſeverely puniſhed the moſt conſiderable *Mandarins*, and principal Officers of the Crown, for being too much addicted to their pleaſures: So that the moſt invincible obſtacle to the Converſion of Idolatrous Princes, is not to be found in him, I mean, the immoderate love of Women.

By the ſharpneſs of his Wit, he hath diſcovered the erroneouſneſs of the Religion of his Anceſtors. And he does not believe an annihilated God, according to the Popular opinion, or as ſome of their Doctors ſay, a God, who weary of governing the Heavens, plunges himſelf to repoſe, and for ever buries himſelf in the forgetfulneſs of what paſſes in the world, nor a thouſand other Superſtitions preached by the *Talapoins*, who are the Preachers and Prieſts of the Kingdom. On the contrary, he believes that God is Eternal, that his Providence continually governs the World and diſpoſes of all things. To the ſame immortal God he often makes his Prayers, and implores his aſſiſtance with moſt profound Reverence at leaſt twice a Day, for two hours time, in the Morning after he is up, and at Night before he goes to reſt. The Pope having ſent him two Pictures, one of our Saviour, and the other of the Bleſſed Virgin, he hath a ſingular veneration for them, and as a ſign thereof, hath placed them in a very high place of his Chamber far above him; and never ſpeaks of them but with honour and reſpect.

The Embaſſy which the King ſent to him, if it hath not determined him to embrace Chriſtianity, hath at leaſt, made him reflect and conſider. As he has an extraordinary eſteem for the wiſdom of the moſt Chriſtian King, ſo when the Lord *Conſtance* explained to him the ſole reaſon that moved that great Monarch to ſend the Ambaſſador to him, he ſeemed affected therewith, and it is known that he hath many times reflected thereupon ſince. Theſe are conſiderations that ſhould excite thoſe who may read theſe memoires, to pray to God for the Converſion of that Prince, which would be attended

with the Converſion of an innumerable multitude of People, and which without doubt would gain to our holy Law the neighbouring Princes, who admire the conduct and parts of the King of *Siam*.

There lye great obligations upon us to that Monarch, for all the marks of eſteem and good will wherewith he was pleaſed to honour us, and we are glad we have the occaſion of publiſhing the ſame; from the time that the Lord *Conſtance* made him ſenſible of our ways and the proſpects that put us upon acting, that Prince favoured us upon all occaſions, notwithſtanding the bad impreſſions that ſome endeavoured to give him of Jeſuits. The Lord *Conſtance* omitted not to ſet off to him to the beſt advantage the extraordinary goodneſs that the King of *France* hath for our company, and that's the thing that contributed moſt to make us merit his favours. It is an Example of great influence upon the mind of the King of *Siam*; and ſo indeed, he hath by obliging cares intimated to us that he will imitate it, and hath often aſſured us of his Royal protection, and that we ſhould never fail of a ſafe refuge in his Kingdom.

We began to make obſervations at *Louvo*.

So ſoon as we arrived at *Louvo* we begun to make obſervations, and eſpecially ſuch as might be needful to us for obſerving exactly the Eccliſpe of the Moon, which was to happen on the Eleventh of *December*. We could not till then make uſe of our Inſtruments for theſe operations; becauſe all the while we were at *Siam*, the City and Country about were ſo overflown, that we had no place to fix them upon. Nay and the houſe too where we lodged being only of Wood, the leaſt motion made

FIG: XXVI.

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made it ſo ſhake, that our Pendulums and Quadrants were thereby wholy diſordered.

December the ſixth and ſeventh we obſerved by the Aſtronomical Ring of Mr. *Butterfield*, that the variation of the Needle was two degrees twenty Minutes towards the Weſt. This obſervation was conſtantly alike during thoſe two days. Obſervation about the variation of the Needle.

The ninth of the ſame Month by the heights taken of the ſame border of the Sun, Morning and Evening the true hour of Noon by the Pendulum with Seconds, was 12 h. 5. 3.

The variation of the Needle by the Parallatick Engine of the *Sieur Chapotot* was obſerved.

One time	16. min. only	Towards the Weſt.
Another	31. min.	
Another	35. min.	
Another	38. min.	

That variation was found by taking ſeveral times Morning and Evening the height of the Sun, and every time obſerving the Azimuth, the Needle ſtill continuing upon the Line of the South and North.

In the laſt Audience that his Majeſty gave the Ambaſſador, he told him that he would take it well that we made the obſervation of the firſt Eccliſe in his preſence. Some days after he commanded the Lord *Conſtance* to acquaint us with the honour he intended to put upon us. For that effect they pitched upon a Royal houſe called *Thlee-Pouſſonne*, a ſhort League from *Louvo* Eaſtwards, not far from the Forreſt where the King was a hunting of Elephants. The Lord *Conſtance* carried us to view the place two days before the Eccliſe, The King of *Siam* obſerves with the Jeſuits an Eccliſe of the Moon in his Palace.

that's to ſay the ninth of *December*. A more convenient place could not have been choſen, we ſaw the Heavens on all hands, and had room enough to place our Inſtruments. Having put all things in order we came back to *Louvo*.

Next day *December* the tenth, by the Elevations of the ſame border of the Sun, taken in the Morning betwixt nine and ten a Clock, and in the Evening betwixt two and three, the true hour of Noon by the ſame Pendulum with Seconds was 12. h: 2. 31.

The variation of the Needle by the Parallatick Engine.

One time	28 min.	Towards the Weſt.
Another	33 min.	
Another	21 min.	

In the ſequel we ſhall examine whether or no the Needle of the Aſtronomical Ring decline too much towards the Weſt, as it is very probable; for if ſo, then ſomething is to be deducted from the variation of the *Cape of good Hope*, which we found to be Eleven degrees and a half towards the Weſt, and the Pilots with their Compaſſes only nine degrees.

The King of *Siam* invites the Ambaſſador to an Elephant hunting

The ſame day the King invited my Lord Ambaſſador, to come and ſee the Illuminations that were made for the hunting of Elephants. It was his Majeſties pleaſure that we alſo ſhould be there; and did us the honour about four in the Afternoon to ſend us ſix Elephants with the *Barcalons* Lieutenant to be our guide. We ſent to *Thlee-pouſſome* our Teleſcope and a ſpiral Pendulum that went very right and was ſet by the Sun. For we were

to

to obſerve the Ecclipſe there according to the Orders. The Kings method of the hunting was in the manner that I am now about to relate.

About fourty ſix or fourty ſeven thouſand men had ſurrounded and made an incloſure in the Woods and upon the Mountains of a long ſquare, whereof the two great ſides might very well be ten Leagues a piece, and the other two, each three Leagues. All that vaſt extent was bordred by two rows of Fires, which ranged all round upon two Lines at four or five ſteps diſtance one from another. Theſe Fires are kept burning all night long with the wood of the Foreſt, and ſtand ſeven or eight foot high in the Air, being ſupported by little ſquare Plat-forms raiſed upon four Stakes, which was the cauſe that they would be all ſeen at once and very far off too. It ſeemed to me in the dark the fineſt ſight and loveliest illumination that ever I ſaw. Great Lanthorns placed at convenient diſtances made the diſtinction of quarters, which were commanded by different heads, with a certain number of Elephants of War and Huntſmen armed like Souldiers. Ever now and then they fired ſome ſmall Field Pieces, that by that noiſe and the Fires they might frighten the Elephants, that ſhould attempt to force their paſſage through as they had done ſome days before, becauſe that circumſpection had not been uſed. There was a very ſteep mountain within the Precincts of the Hunting; but that being looked upon to be inacceſſible to thoſe creatures, they had the time before neglected to ſecure it by Fires, Guards and Artillary: However ten or twelve of them eſcaped that way, and for that purpoſe made uſe of a very ſurpriſing expedient; faſtening themſelves

A deſcription of that hunting.

ſelves by their Trunks to one of the Trees that were upon the ſide of that very ſteep Mountain, they made a Skip to the Root of the next, and in the ſame manner clambered from Tree to Tree with incredible efforts, until they got to the top of the Mountain, from whence they ſaved themſelves in the Woods. What had hapned at that time, was the cauſe that nothing was neglected at this bout, that ſo none might any more eſcape.

The King of *Siam* demands the *Chevalier de Fourbin* from the Ambaſſador.

The King upon his return from hunting, found the *French* drawn up in a Line at the entry into the Foreſt, and mounted on Elephants. He eyed them very much, and took pleaſure to ſee men of ſo good meen. He had juſt given Audience to the Ambaſſador, which had been pretty long. About the end of it, he ſent for the *Chevalier de Fourbin*, an old Officer, who had gained reputation on many occaſions. The Lord *Conſtance* had prayed the Ambaſſador to leave him at *Siam* with the King his Maſter. Nay his Majeſty himſelf thought fit to demand him of the Ambaſſador, and made him a Preſent of a very lovely Shable, as a Mark that he received him into his Service. He added to the Preſent beſides, a Veſt of a flowered Stuff, with Gold Buttons. In the mean time it was late, and the King was gone home; however we alighted in a pleaſant place, where a ſplendid Collation of all ſorts of Sweet-Meats and Fruit was prepared for us. My Lord Ambaſſador drank the King of *Siam*'s Health in a large Cup of beaten Gold which he had preſented to him. The Lid and Salver of it were of the ſame Metal. This place was preſently encompaſſed with Elephants of War and Fires, to ſecure

ſecure us from Tigers and other wild Beaſts, that were encloſed within the Precincts. Afterward the Ambaſſador took his way back to *Louvo*, and the Lord *Conſtance* conducting us ſtreight to the Caſtle of *Thlee-poſſonne*, where the King was already come to be preſent at the Obſervation of the Eclipſe.

The Jeſuits prepare to obſerve in the Kings preſence at *Thlee-poſſonne*.

About Nine of the Clock we came to the ſide of the Canal, which leads to the Caſtle, and there we found one of the King's *Balons*, which had waited for us a long while. This Canal is very broad, and above a League in length. It was lighted on both ſides with an infinite number of ſuch Fires as were mentioned before, which all together in the obſcurity of the Night rendred a very charming proſpect. When we were got within half a quarter of a League of the Caſtle, our Watermen, who till then had pulled hard and made much noiſe in rowing, began to row ſo eaſily, that we hardly heard the noiſe of their Oars. They told us, that we muſt either hold our peace, or ſpeak very low. The truth is, when we landed, all was ſo quiet, though there were a great many Soldiers and *Mandarins* thereabouts, that we thought we were in ſome remote Solitude. The Reverence they have for the King's Perſon, makes them obſerve that profound ſilence in all places where he is. We preſently fitted ſeveral Teleſcopes upon ſome Props that had been raiſed to ſupport them. It did not require much time to adjuſt our Inſtruments; ſo that we took Boat again an hour after, and went to ſpend part of the Night in the Houſe of the Lord *Conſtance*, which is almoſt an hundred paces from the Palace.

When

When we were to ſtep aſhoar at the foot of the Wall which is on the other ſide of the Canal, there was danger of being pricked by a kind of Caltrops; for there were a great many iron Chains laid in length at half a foot diſtance from one another, and theſe take up the breadth of the ground betwixt the Canal and the Wall. They are armed with a double Row of thick Iron Spikes; they are every night, without fail, ſtretched round the Caſtle, and ſerve to hinder any approaching to it. At our coming aſhoar, the Lord *Conſtance* gave us very timely notice to take heed to our ſelves, having obſerved that one of our Fathers was about to ſtep on Land. He ſent for the Officer of the Guard, and ordered him to take up thoſe Caltrops, which hindred our coming aſhoar. Having then got as near the Walls as we could, we walked in a little path two foot broad, which is left free, for making the Rounds in the Night time, and about Eleven a Clock at Night we arrived at the Houſe of the Lord *Conſtance*.

They begin the Obſervation of the Eclipſe before the King.

Having reſted three or four hours there, we re-imbarked and went to the Gallery where the Obſervation was to be made. It was then near Three of the Clock in the Morning. So ſoon as we were come, we put all things in readineſs: We had already ſhew'd his Majeſty, by the Lord *Conſtance*'s Mediation, a great Figure of an Eclipſe, wherein one might ſee the Moon entring by little and little under the Shadow, with the immerſion of the Spots, and his Majeſty ſeemed to be pleaſed with it. We prepared a very good Teleſcope for him five foot long, in the Window of a Room that looked into the Gallery where

where we were. The *Penumbra* being pretty far advanced, notice was ſent to the King, who immediatly came to that Window. We were ſitting upon Perſian Carpets, ſome at the Teleſcopes, others at the *Pendulum*, and others were to write down the time of the Obſervation. We ſaluted his Majeſty with a profound inclination of Body, and then began to obſerve,

After Midnight,	*Hou.*	*Min.*	*Sec.*
The Beginning of the *Penumbra*,	02	53	00
The *Penumbra* thicker,	03	02	00
The *Penumbra* very thick,	00	12	00
The doubtful Begin. of the Ecl.	00	15	08
The certain Beginning,	00	19	00
Ricciоli,	00	19	45
The Beginning of *Grimaldi*,	00	21	34
The End of *Grimaldi*,	00	22	36
Kepler,	00	29	32
Gaſſendi,	00	32	36
Heraclides.	00	36	40
	Hou.	*Min.*	*Sec.*
The Beginning of *Capricorn*,	00	37	10
The Middle of *Capricorn*,	00	39	00
The Beginning of *Plato*,	03	48	25
The Middle of *Plato*,	00	49	05
The End of *Plato*,	00	49	24
Menelaus,	00	58	45
St. *Denis*,	00	59	49
Plinius,	04	02	11
Promontorium acutum,	00	07	40
The Beginning of *Mare Chryſium*,	00	14	30
The Middle of *Mare Chryſium*,	00	17	45
The End of *Mare Chryſium*,	00	19	18
The total Immerſion.	00	22	45

The

The King puts ſeveral Queſtions of Aſtronomy to the Jeſuits.

The King expreſſed a particular Satisfaction, ſeeing all the Spots of the Moon in the Teleſcope, and eſpecially perceiving that the Type or Map that was made at the Obſervatory of *Paris*, agreed ſo well with it. He put ſeveral Queſtions to us during the Eclipſe; as for inſtance, Why did the Moon appear revers'd in the Teleſcope? Why was the part of the Moon eclipſed, ſtill to be ſeen? What a Clock was it at *Paris*? For what could Obſervations made by concert in remote Countries be uſeful? *&c.* Whilſt we ſatisfied all his Queſtions, one of the chief Officers of his Houſe brought us upon a large Silver Baſon ſix Caſſocks and as many Cloaks of flowred Sattin, wherewith the King preſented us in a moſt obliging manner. He had a mind to look in a Teleſcope twelve foot long, which Father *Fontenay* made uſe of; and we preſently carried it to him. He ſuffered us to riſe and ſtand in his Preſence, and would look in the Teleſcope after us; for we muſt needs ſet it to its Point when we preſented it to him. They who know what Reverence and Reſpect the Kings of *Siam* expect from thoſe who are in their Preſence, have ſpoken of that Favour to us, as of a very rare thing.

His Majeſty would then know which of the Fathers was to return to *France*; and being told that it was I, he told me very obligingly, that ſeeing he was ſending Ambaſſadors to *France*, who were not well acquainted with the Cuſtoms and Manners of *Europe*, he truſted much to the good Counſels that I ſhould give them, and eſpecially the good Offices that I would render them by means of our Friends; that he had ordered them

to

to demand of the King of *France* twelve *Mathematicians* of our Society, and for that end to addreſs themſelves to Father *de la Chaize*, that he might ſecond their Demand; in ſhort, that he made no doubt but that I would alſo in particular do what lay in my power in managing of that Affair. At the ſame time the Lord High Chamberlain, in his Majeſty's Preſence preſented me with two lovely Crucifixes in a large Gold Baſon. The *Chriſt* was of Maſſie Gold, the *Croſs* of *Tambag*, which is made of a mixture of ſeven parts of Gold, and three parts more of a Metal as precious as Gold it ſelf, the Foot was of Silver. His Majeſty told me, that the biggeſt was deſigned for Father *la Chaize* the King's Confeſſor, whoſe Merit and Fidelity in the Service of his Maſter, he knew by the Character that the Lord *Conſtance* had given of him. Then he fell a praiſing the Zeal and Diſintereſtedneſs of his own Miniſter, whom he always called our Brother; telling us, that he had received moſt ſignal Services from him on all occaſions that ever preſented. After that his Majeſty commanded me to tell the Father Confeſſor, when in his Name I preſented him that Crucifix, that he could not render him more acceptable Service, nor more uſeful to his State, than in obtaining for him twelve *Mathematicians* from the King; that I might aſſure them, that before their Arrival, there would be an Obſervatory, a Houſe and a Church for them at *Louvo* as well as at *Siam*. At the ſame time he enjoyned the Lord *Conſtance* to get them forthwith built, and with aſſiſtance of the Fathers to chuſe Places for them in the two Towns I have been ſpeaking of. As for the other Crucifix, I freely

freely give it you, ſaid he, with a moſt gracious Look, that it may ſerve you for a faithful Companion during all your Voyage. Let me hear News from you as oft as you can; and above all things, endeavour to return back again with the firſt opportunity. I beſeech Divine Providence, that takes care of the Conduct of the Univerſe, to give you a proſperous Voyage. At length, having recommended to my Care what he then had enjoyned me, and what he was told by others from him; he again wiſhed me a ſpeedy Return, and ſo went away, expreſſing the pleaſure and ſatisfaction that he had received during the two hours that he had done us the Honour to be preſent at our Obſervations. No body was near his Perſon all the while he was with us, but the Lord *Conſtance*, the Lord Chamberlain, and a Gentleman of his Bed-chamber. So many Favours to which it behoved us to anſwer upon the Spot, hindred us from obſerving the immerſion of ſeveral Spots. After the King was gone, the Lord *Conſtance* ſtaid alone with us; and having well remarked the Circle of the Shadow, and *Mare Chryſium* in the Teleſcope, he obſerved together with us the reſt of the *Phaſes* until the total immerſion.

From thence we returned to the Houſe of the Lord *Conſtance*, where we expected the emerſion of the Moon, which appeared above a quarter of an hour before Sun-riſing, that is to ſay, at ſix a-clock and ſix minutes, the beginning of the Emerſion was at 6. h. 1. m. 11. ſec. or rather, at 6. h. 9. m. and to that Obſervation it was concluded we muſt hold: It is true, the Vapors of the Horizon hindred us a little. The Moon was ſtill

ſtill to be ſeen near the Horizon at 6. h. 22 m. 0 ſec. but ſoon after ſhe ſet, and the Sun roſe. The *Pendulum* was ſet at One a clock after Noon, and from Three a-clock in the Afternoon the day before had loſt but three Minutes and three Seconds. The Hours ſet down in the Obſervation are according to the clock not rectified. Thus the hours of Noon by the great *Pendulum*, obſerved the Ninth and Tenth of *December*, 1685. and the loſs of the little one in reſpect of the great, according to which it was ſet the Tenth of *March*, at Three a-clock in the Afternoon, ſhew that the little *Pendulum* at 4. h. 22. m. 45. Sec. after Midnight, next day went too ſlow by a Minute, and that the true Hour was 4. h. 23 m. 45. Sec.

I have communicated theſe Obſervations to the Members of the Academy Royal of Sciences, and it was found that the total immerſion having been obſerved the Eleventh of that inſtant,

	Hou.	*Min.*	*Sec.*
At *Louvo*,	04	23	45
At *Paris* by Mr. *Caſſini*,	09	49	30
The Difference of Merid.	06	34	15

At 6. h. 9. m. the ſame litie *Pendulum* went too ſlow 1. m. 25. Sec. the hour then was 6. h. 10. m. 25. Sec. at that time the Emerſion began, as it appeared at *Louvo*. The ſame Emerſion was obſerved at the Obſervatory of *Paris* by *Monſieur Caſſini*.

	Hou.	*Min,*	*Sec.*
The Difference of Meridians,	11	36	18
	06	34	07

	Deg.	Min.
So that the Diff. of Longit. will be	98	32
The Longitude of *Paris* being	22	30
Then that of *Louvo* will be	121	02

By the Obſervations of the Lunar Eclipſe, *February* 21. 1682. the Longitude of *Siam* was found to be of 121 degrees, which exactly agrees with theſe new Obſervations.

It is a ſtrange thing that there ſhould be modern Maps that put the Longitude of *Siam* in the 145. degree, whereas the great Map of the Obſervatory made long before theſe Obſervations, gives it 122 degrees, within a degree or little more of theſe Obſervations.

A *Bramen* Aſtrologer, who was at *Louvo*, had foretold this Eclipſe to a quarter of an hour almoſt; but he was mightily miſtaken as to the duration of it, ſaying that the Emerſion would not appear above the horizon till after the Sun was up. Some days before, we had a Conference with that *Bramen*; but ſince we underſtood not the *Siam*-Language, we could not learn any thing of the manner how he calculates Eclipſes. He propoſed to us ſome Queſtions about the Sun and Stars, which were eaſily anſwered, as for inſtance, in what Sign the Sun was? how many fixed Stars we reckoned, *&c.* He asked us, if what we had read in ſome *China*-Books, was true, that there always appeared a fixed and very ſparkling Star perpendicularly over the Palace of the Emperor of *China* at *Peguin*? We told him it was a Fable; and it was no hard matter to make him of the ſame mind. He was not of the Opinion of the *Siameſe Talapoins*, who imagine

gine and teach, that when the Moon is eclipſed, a Dragon devours her, and caſts her up again. When it is objected to them, how it comes to paſs then that we know and foretell the very moment of the Eclipſe, how great it will be, how long it is to laſt; how comes it to paſs that ſometimes there is but part of the Moon eclipſed, and ſometimes all of it? They dryly anſwer, that this Dragon has his Meals regulated, that we know the time of them, and the meaſure likewiſe of his Appetite, which is ſometimes greater and ſometimes leſs. One had as good ſay nothing at all, as to offer to prove that thoſe all are Chimerical Notions; for they wilfully perſiſt in their illuſion. To conclude this Matter, I ſhall here ſubjoyn the Letter which the Lord *Conſtance* wrote to Father *de la Chaize*, wherein that Miniſter hath been pleaſed to give him an Account of what paſt at the laſt Audience which the King gave us upon occaſion of the Eclipſe; it hath been tranſlated out of *Portugueſe*.

Moſt Reverend Father,

I Cannot expreſs to your moſt Reverend Paternity the Joy that I have felt this Year, and I hope you will not take it ill, if I give you a particular Account of the Grounds and Cauſes of it. The firſt was the Arrival of His moſt Chriſtian Majeſties Ambaſſador at this Court, which hath furniſhed me the Occaſion that I ſo paſſionately deſired of rendring to that Prince in the Perſon of His Ambaſſador all the Services I am capable of. The ſecond was the great and pious Matters which that Ambaſſador came here to manage; and laſtly, the coming of ſix of my Brethren, whom the moſt Chriſti-

an King hath ſent into theſe Parts on ſo noble a Deſign. Theſe Enterprizes, worthy of ſo great a Monarch, have raviſhed into admiration all the Princes of the Eaſt, and have wrought in them an ardent deſire of ſolliciting the Friendſhip of ſo wiſe and generous a King. But the King my Maſter hath been more affected with theſe things, than all the other Princes of the Indies *beſides. Though before any thing of theſe mutual Expreſſions of Friendſhip, the King my Maſter had conceived a high eſteem and particular Amity for his moſt Chriſtian Majeſty, I dare aſſure your Paternity, that ſince the time I have had the honour to ſerve him, he hath never ſeemed better pleaſed than in hearing the Relations of the Conqueſts, Victories and other Grandeurs that always attend his moſt Chriſtian Majeſty. I will not enlarge any more upon that, becauſe it would be impoſſible for me or any elſe who has the honour to know the King, my Maſter, to expreſs how ſenſible he is of any thing that regards the Glory of the moſt Chriſtian King, whom he moſt particularly loves and eſteems. Beſides, that which compleats my Joys in this Juncture, is, that I hereby find an occaſion of demanding the good correſpondence of your Paternity, for whom I ſhall ever entertain the eſteem I ought. Wherefore I adjure you moſt heartily, to let me know your intentions, and to aſſiſt me with your good Counſels, and you will find me ready to do any thing, eſpecially when the Glory of God, or the Intereſts of the moſt Chriſtian King are concerned. Theſe Reaſons have obliged me in the Name of the King my Maſter, to demand Father* Trachard *of the Reverend Superior to return into* France, *and I have intruſted him with certain Affairs, which he is to communicate to your Paternity.*

I beſeech

I have preſented the Father Superior and my other Brethren who are come with him, to the King my Maſter: His Majeſty did me the honour to receive them with extraordinary Marks of Affection. He hath alſo honoured them with his Preſence, having no body near him but four of his chief Mandarins, *when they obſerved the Eclipſe which happened the Eleventh of the Month of* December. *During all that time, his Majeſty was not four foot diſtant from the Fathers who ſate, making uſe of their Inſtruments, and acting with as great freedom as if they had been in the Obſervatory of* Paris. *Nay, the King had the goodneſs to call the Father Superior to him, and to order him to fit his Teleſcope, to the end his Majeſty might the more eaſily obſerve; taking the Inſtrument out of the Father's hand, as if he had been his familiar Friend. During that Obſervation, he did the Fathers the honour to beſtow upon each of them a Caſſock and Cloak of* China *Damask; and for Father* Trachard, *who will preſent you this Letter, he added a Golden Crucifix, that he might give him a faithful Companion for his Voyage (theſe are the King's own Words) charging the ſame Father to preſent another much bigger to your Paternity, with his particular deſires that you would procure from the moſt Chriſtian King twelve Fathers* Mathematicians *of the Society, who will be received here with much Joy. The King my Maſter, having already ordered the Father Superior to chuſe a place at* Louvo, *and another at* Siam, *there to build Churches, Obſervatories, and Houſes that may be proper for them; he chargtd me at the ſame time to take a courſe that all theſe things ſhould be ready to receive the Fathers upon their Arrival. If the ſix Fathers* Mathematicians *and my Brethren have been able to do ſuch brave things in two Months time, what would*

not fifty or more be able to do in the ſpace of twenty years?

I have given the Ambaſſador of the King my Maſter ſome Curioſities of this Country, to be preſented in my Name to your Paternity. I pray you to accept of them, and it ſhall be to me a new occaſion of Joy to receive your Orders, and to render you my Services in all things that depend on me. I commend my ſelf to your Holy Sacrifices, and am, with all due Reſpect and Friendſhip,

Moſt Reverend Father,

Your moſt Humble,

and Obedient

Servant and Brother,

CONSTANTINE PHAULKON

The way of catching Elephants.

After the King had obſerved the Eclipſe with us in the manner I have related, he invited us to participate in the Diverſion which that day he gave in the Foreſt, for taking the Elephants which were there kept encloſed. We made ready to ſet out about ſeven of the Clock: Then we were told that my Lord Ambaſſador was ſet out, and that the King was coming out of his Palace. Preſently after the Ambaſſador arrived on Horſe-back with all his Retinue; the Biſhop of *Metellopolis*, the Abbot *de Lyonne*, and *Monſieur Vachet* attended him. No ſooner had all alighted from their Horſes, and mounted the Elephants that

that were prepared for us, but the King appeared attended by a great number of *Mandarins* mounted on Elephants of War. We followed, and entered about a League into the Wood, as far as the Encloſure where the wild Elephants were. It was a ſquare Park of about three or four hundred Geometrical Paces, paled in by great Stakes; however large Openings were left at convenient Diſtances, and within there were fourteen Elephants of all Sizes. So ſoon as the Company came, they made a Ring of about an hundred Elephants of War poſted round the Park, to hinder the Wild ones from breaking through the Paliſado; we were behind this Ring, and near to the King. Twelve of the ſtrongeſt of the tame Elephants were ſent in within the Precincts of the Park, every one of them carrying two Men with great Ropes and running Nooſes, whereof the ends were made faſt to the Elephants they rode upon. They preſently made up to the Elephant they had a mind to catch, who finding himſelf purſued, offered at the Barrier to break through and make his Eſcape; but all the way was blocked up by Elephants of War, by whom they were forced back within the Incloſure again, and as they ran to and again within that Space, the Huntſmen, who were mounted on tame Elephants, threw their Nooſes ſo exactly upon the places where the Beaſts were to ſet their Foot, that they never failed catching of them; Indeed, they were all taken in the ſpace of an hour.

They afterwards tied every wild Elephant, and on each ſide of him put a tame one, which were to be left a Fortnight with him, that by their means he might be daunted.

Amongſt that Herd of wild Elephants, there were two or three very young and little ones. The King ſaid he would ſend one of them to the Duke of *Burgundy*; but conſidering that the Duke of *Anjou* might be emulous and take Exceptions thereat, he added that he would alſo ſend him one leſs, that ſo there might be no Jealouſie nor Diſpute betwixt them.

When the Hunting was over, the King told the Ambaſſador, that they had never had better ſport in ſo ſhort a time, that Providence had ſo ordered it for his ſake, and that therefore they ought to give God thanks. He then prayed him to leave with him *Monſieur de la Mare*. The Ambaſſador preſented him to him, and his Majeſty preſently made the Lord *Conſtance* give him a Veſt of Cloth of Silver with Gold Buttons. *Monſieur de la Mare* is a very able Ingeneer, and a very honeſt Man: He hath long ſerved both by Sea and Land; having from his Youth applied himſelf to the Mathematicks, wherein he hath made great progreſs. He is very skilful in Navigation, Fortification, and Geometry. On that occaſion all the Gentlemen took their Leave of the King, who wiſhed them a happy Voyage, and expreſſed himſelf with condeſcending Civility towards them.

The Ambaſſador takes his Audience of Leave of his Majeſty of *Siam*.

The King returned to *Thlee-pouſſonne*, and the Ambaſſador to *Louvo*. The King came there alſo in the Evening, that next day he might give the Ambaſſador his Audience of Leave. *December* the Twelfth, about eight of the Clock in the Morning, an *Oya* who is a *Mandarin* of the firſt Rank, came with a pompous Train to wait upon the Ambaſſador from his Houſe to Audience: ob-

The Ceremonies were much the ſame that were obſerved the Day of his Entry and firſt Audience, ſave that the Ambaſſadors Gentlemen followed him no farther than into the ſecond Court of the Palace. The Audience was not long: The King having charged the Ambaſſador with his Complements for the moſt Chriſtian King, and all the Royal Family, made him a Preſent of a great piece of golden Plate, which in the *Siam*-Language is called *Telom*, and in *Portugueſe*, *Boſſeta*, and is the Badge of a great *Oya* and Prince. None at the Court of *Siam* but only the Prince of *Camboye* is allowed to have the like. The Lord *Conſtance* told the Ambaſſador from the King, that his Majeſty would willingly have compleated the Ceremony which is obſerved on ſuch Occaſions, but that he omitted it becauſe of ſome things, which perhaps would not be agreeable to the *Europeans*. His Majeſty ordered a Crucifix, ſuch as he had given me the day before, to be preſented to the Abbot *de Lyonne*, and another to *Monſieur Vachet*, whom he ſent to *France* to accompany his Ambaſſadors. As they came from the Audience, a Table was prepared with above fifty Covers, in a neat Hall, in the middle of a Graſs-plat, encompaſſed with Water-works; all were ſerved in large Diſhes of Plate, and the Plenty of Diſhes was no leſs conſiderable, than the Ragoes were delicious. No kind of Wine was wanting, and the Sweet-meats of *China* and *Japan* were highly eſteemed above any thing that was there. The Ambaſſador and Lord *Conſtance* would needs have us to be preſent at the Treat. When that ſplendid Entertainment was over, the Ambaſſador embarked for *Siam*, being accompanied

nied by a great many *Mandarins* of all the Orders. I ſtayed with the Lord *Conſtance* till next day, and when I was to part from our Fathers, it troubled me extreamly to leave them. The Father Superior and other two would needs go along with me, and wait upon my Lord Ambaſſador on Shipboard.

Our Water-men rowed all night long, and *December* the Fourteenth, about ſeven a Clock in the Morning, we arrived at the Ambaſſadors Houſe in *Siam*. His Servants were employed in putting on board the *China* and other Furniture of his Palace, which the King had preſented him with. Before I left the City, I had a long Diſcourſe with Father *Suarez* and Father *Fucity*. Theſe Fathers have learnt to ſuffer without complaining, and as to that point they have a niceneſs of Conſcience that makes them obſerve Meaſures, that the ſtricteſt Morality could not always comply with. They only hinted to me that they had been ſurpriſed, that the Jeſuits of the *Indies* ſhould be accuſed of taking Money (as it is practiſed in Pariſhes) for Adminiſtring, Baptiſm, ſaying Maſs, *&c.* ſeeing an infinite Number of People could bear Witneſs to the contrary, and they proteſted to me before God that never any thing had been done, that might in the leaſt alter the Rule of our Inſtitution. I had long deſired an Opportunity of being cleared as to a Matter of Fact that had made a Noiſe, but I had forgot to do it till then. I asked them if it was true, that a certain Miniſter of *Batavia*, called *Ferreira*, was an Apoſtate Jeſuit, as it was given out. They made me anſwer, that he had never been neither of our Company, nor of any other religious Society,

ciety, which he had acknowledged to ſeveral Perſons, and to Father *Fucity* himſelf at *Batavia*; that perhaps the thing that had given occaſion to the Report, was the Conformity in Name which he had with a Jeſuit, who is alſo called *Ferreira*, and who hath been formerly mentioned, from whence ground had been taken to confound the two into one Perſon. Would to God that the Original of ſuch kind of Reports were only to be attributed to a bare Miſtake; for how many ſuch have been of late years publiſhed in certain Libels that have flown about in *Holland*? Diſtance of Place hath in this favoured the Malicious, and the natural Inclination or Intereſt that Men have to give Credit to that that's Evil, has been the cauſe that ſome have believed it. Having viewed things at nearer diſtance, I have with humble Submiſſion adored Providence, that ſuffers Men ſometimes to laſh out and ſpeak the worſt of thoſe, of whom, had they been juſt, they might have ſaid the beſt. They ought to conſider that very far from injuring thoſe whom they would decry, they only exerciſe their Patience, keep them humble, and hinder them from receiving in this World a weak recompence for the Labours which deſerve a more ſolid Reward in Heaven, which is a great Kindneſs to them; whereas all reflects upon Religion, which is expoſed to the Cenſure of Hereticks, and the Contempt of Infidels.

We parted from *Siam* the Fourteenth of *December*, about four or five a Clock in the Evening. The Lord *Conſtance* who would wait upon the Ambaſſador as far as the Bar, followed him in a ſtately and princely *Balon*, which the King ſometime Departure from *Siam*.

time ſince had obliged him to take, and juſt ſuch another as that which carried the Ambaſſador. The Train conſiſted of twenty *Balons* of State, which went as low as the *Tabangue*, where he was received the Day of his Entry. As ſoon as they arrived there, they drew up and made a Lane, according to their Quality, that the Ambaſſadors *Balon* might paſs betwixt them, and ſo the *Mandarins* who were on board of them took their Leave and returned. We came to *Bancok* about four a Clock in the Morning, where the Lord *Conſtance* prayed the Ambaſſador to ſtay till next Day, that he might view the Fortifications of the Citadel, and give his Judgment of them. Whilſt we were at *Bancok*, a Frigat of the King of *Siam*'s paſt that way, carrying the Letter which his Majeſty wrote to the King of *France*. The Letter was in a Gold Box ſhaped like a Cone, and this Box was put up in another bigger Silver Box, which alſo was encloſed within a third of *Japan* Wood varniſhed, wrapped up in a piece of rich Silk Stuff flowered with Gold. All this was in a gilt Pyramid placed aloft on the Stern of the Frigat, with many Paraſols to cover it. When the Frigat paſt by with its Convoy of *Balons* of State, the Governors of Places that lye upon the River, made a Diſcharge of all their Artillery, and every one of them waited upon the Letter as far as their Government reached, receiving it from one another with the ſame Honours and Ceremonies.

The King of *Siams* Letter is carried on board the *Oyſeau*.

Sunday, *December* the Sixteenth, the Ambaſſador arrived at the Bar, and the ſame Day about ſeven of the Clock at Night went on board the *Oyſeau*. As I had been all along in the *Balon* of the

the Lord *Conſtance*, ſo he would have me to go on board of one of his Frigats at the Mouth of the River, and ſtay with him there two Days to diſpatch ſome Buſineſs. There he gave me a Letter to the King, which I have had the Honour to preſent to his Majeſty. We afterwards weighed and came to an Anchor again near the Ambaſſadors Ship, to do him the Honour that he had never done to any before. The King of *Siam*'s Ambaſſadors, who were not as yet come on board the *Oyſeau*, deſired the Ambaſſador to ſend them the Long-boat to carry on board their Maſters Letter. They went and fetcht it from the Frigat, and when they were come to the Ships ſide, the ſecond Ambaſſador put the Pyramid wherein it was upon his Shoulders, and ſo came on board, no body daring to touch it. It was placed upon aloft on the Stern with the Paraſols, and one and twenty Guns were fired at the Ceremony. Nevertheleſs the Ambaſſadors were prevailed upon to carry it into their Cabin, becauſe being ſo placed, it would hinder the working of the Ship. The Ambaſſador and Lord *Conſtance* viſited one another on board their Ships, with the uſual Salutes; and the laſt time that the Lord *Conſtance* came on board the *Oyſeau* to take his Leave of the Ambaſſador, they gave one another great marks of mutual Friendſhip, and parted with Grief. Our three Fathers who were come ſo far, returned with the Lord *Conſtance* and Biſhop of *Metellopolis*, leaving me troubled and penſive, but I endeavoured to moderate my Sorrow by the hopes of ſeeing them again within a few years. When all were gone into the Chaloop, the Lord *Conſtance* called me and gave me a

Chapelet

Chapelet made of the coſtly Wood of *Calamba*; but the Croſs and great Beads were of *Tambag*. Then the Chaloop put off, and we ſaluted her with thirteen Guns for the laſt Farewel.

We were ready to ſet ſail, and ſtayed for nothing now but *Monſieur Vachet*, and the Ambaſſadors Secretary; they had fallen down with the reſt to the Mouth of the River; but for three Days time no body could tell what was become of them. This put a ſtop to our Voyage, and we were juſt going to weigh Anchor when we ſaw them coming with two or three *Mandarins* of the Retinue of the Ambaſſadors of *Siam*. The Currents had carried away the Galley they were on board of with ſo much violence, that they could not reſiſt it, nor come up with us ſooner; ſeveral others were to have embarked with us; but the Seaſon already far ſpent, ſuffered us not to ſtay for them, ſo that we put under Sail.

Departure from the Bar of *Siam*.

And parted from the Bar of *Siam* with a good Wind the two and twentieth of *December*. The Lord *Conſtance* had ſent us on board all ſorts of freſh Proviſions in ſo great abundance, that we were fain to pray him to ſend no more, and even to leave ſome of them. We came to *Bantam* the Tenth of *January*, after we had run aground in the Streight of *Banca* through the Fault of the Dutch Pilot, whom we took in at *Batavia*. No Body can well tell what whimſy made him caſt Anchor, which put us in danger of being caſt away; for had not the Ground been ſo owzy as it was, the Anchor we dropt would have bulged the Ship that ran foul of it; and it was ſome trouble to get her off. A Dutch Ship that came after, had more Wit than to follow us, and ſo was not ſtranded as we were.

So

So ſoon as we came to an Anchor before *Bantam*, the Ambaſſador ſent *M. de Cibois*, Lieutenant of the Ship to make a Complement to the Governor, not doubting but that he would come off with better Grace than he did the time before, and the rather, that he was not ignorant of the Civilities that the General of *Batavia* had ſhewn the Ambaſſador; but we were miſtaken. *Monſieur Cibois* could not ſpeak to the Governor, who, they ſaid, was ſick, and bid the Governor of the Fort tell him, that they would ſend on board freſh Proviſions. This Promiſe amounted to no more but the ſending of two or three Bullocks, with an Excuſe that there was no more to be had. In the Evening came a Man, who pretended to be ſent from the Governor, and demanded Money for the Bullocks, which it was thought the Governor had preſented to my Lord Ambaſſador. That Meſſenger was uſed as he deſerved, and had an Anſwer given him to carry to the Governor, ſutable to ſuch a clowniſh and uncivil Behaviour. So next day we made Sail towards the *Cape of Good-hope*.

We had the beſt Luck imaginable in paſſing the Streight of the Sound, which is a very difficult Paſſage to ſhoot, becauſe of contrary Winds that commonly reign there in that Seaſon. But God was graciouſly pleaſed to ſend us moſt excellent Weather, which in a few Hours put us out of all Danger. We had a more particular Inſtance of his Divine Providence three days after. Our Pilots had a mind to keep thirty or forty Leagues to the Southward of the Iſle *Mony*, and thought they had ſteered their Courſe accordingly, when about break of day *Monſieur de Vaudri-*

court

court made Land at three or four Leagues diſtance from us, we had certainly run foul of it, had it blown a little freſher in the Night-time. This Land is ſo low that it is not to be known but by the Breaks. We were obliged to bear away to the Leeward, and leave it to the South, contrary to our firſt Deſign. During the whole Voyage, we had as fair Weather as Heart could wiſh, untill we were off of the Iſle of *Bourbon*, *February* the Thirteenth, where we met with one of the moſt violent Guſts of Wind that the old Officers, as they ſaid, had ever ſeen. It laſted three days, and having carried away the Frigats main Sail, ſeparated her from us much about the ſame place that we loſt her when we were outward bound, and we had no more ſight of her, till that Day we came to an Anchor at the *Cape of Good-Hope*, whither ſhe had got two Days before us.

News from an Engliſh Ship outward bound.

March the Tenth, we made a Sail bound towards the *Indies*: As we drew nearer, we knew her to be an Engliſh Ship by her Colours. My Lord Ambaſſador being willing to hear News from *Europe*, ſent *Monſieur Cibon* and his Secretary, who ſpoke very good Engliſh, to the Captain. They brought back word that that Ship had been five Months out of *England*, and that ſhe was bound ſtreight for *Tunquin*, without touching any where; that all was quiet in *Europe*; that the King of *England* had defeated the Rebels, and made the Duke of *Monmouth*, who commanded them, Priſoner, who was ſhortly after beheaded; that many of his Followers had ſuffered Death, and other taſted of his Britannick Majeſties Mercy.

Theſe

Theſe were very acceptable News to us, and eſpecially when they told us that the Engliſh Ship had made the Cape the Day before about ſeven Leagues off. We then found that we were much nearer it than we imagined, and next day caſting out the Lead, we found our ſelves about ſeven a Clock in the Morning, upon the Bank of the Needles, in ninety Fadom Water, and about Noon we made the Cape of the Needles. The Wind was then fair, and we made the beſt uſe of it all Night long, ſo that next day we made the *Cape of Good-Hope* about eight Leagues off. About three in the Afternoon we came to the Mouth of the Bay; but the Wind blowing too high for putting in, we came to an Anchor betwixt Iſle *Robin* and the main Land, near the Frigat.

The Day following, *March* the Thirteenth, the Wind being abated, we came to an Anchor in the Bay, amongſt ſeven great Dutch Ships, that made up the Eaſt-India Fleet that was to return to *Europe*, ſo ſoon as three or four Ships more, which they daily expected, were come to the Cape. The Ambaſſador ſent a Compliment to the Governour of the Fort, who received it as kindly as the time before, when we paſt that way. We ſaluted the Fort with ſeven Guns, and they returned us Gun for Gun. Whilſt we were taking in Water, and providing other neceſſary Proviſions, I went to pay a Viſit to the Governour, who had asked News of the ſix Jeſuits whom he had ſeen the Year before. He made me many Offers of Services, offering me a Friends Houſe, if I would ſtay aſhoar, becauſe the Obſervatory, which was pulled down to be

built again with greater Magnificence, was not yet finiſhed. Being informed that I was to return to the *Indies* with ſeveral other Jeſuits, he added very obligingly, that all ſhould be ready againſt our Arrival, and invited me and all my Companions before hand, to come and refreſh our ſelves there. After all theſe Civilities, he made me a Preſent of four lovely Tygers Skins, and of a little tame Beaſt which he had taken in his laſt Expedition; by the Hair and Size of it, it reſembles a Squirril, and had much the Shape of one, when he gave it me, he told me it was the implacable Enemy of Serpents, and was at cruel Wars with them.

It was then Vintage time, which was very far advanced; we eat of the Grapes of *Africa* that are plentiful, and have a rare good Taſte. The White-wine is very delicate, and if the Dutch knew as well how to cultivate Vines, as to make Colonies and purſue Trade, they might have excellent Wines there of the other Colour.

The Governour told me that he was juſt returned from a great Journey he had made up into the Country Northward, where he had diſcovered many Nations, who have ſome Form of Government, and well ordered Oeconomy, as may be ſeen in the Deſcription of the *Cape of Good-hope*.

Putting out from the Bay of the Cape.

Having taken on board Proviſions, and our ſick Men, who were recovered by the Land-air, we put out of the Bay the twenty ſixth of *March*. We ſteered our Courſe towards the *Aſcenſion* Iſland. This Iſle lies in eight Degrees South Latitude, and ſeven Degrees fifteen Minutes Longitude. There is ſo great plenty of Tortoiſes or

Turtle

Turtle to be had there, that in a Night or two as many may be caught as will ſatisfie to feed a whole Ships Company, conſiſting of four hundred Men, for a Fortnights time. Theſe Tortoiſes are of an extraordinary bigneſs, and in the Evening after Sun-ſet, when they come aſhoar to lay their Eggs, Men turn as many of them as they intend to take, upon their Backs, for the Sea-ſhoar is full of them, and in that condition they leave them till next day, when they come and carry them on Board in Boats. We made that Iſle, which appears at a great diſtance by a high Hill, the nineteenth of *April*, about four of the Clock in the Afternoon, we had a good Wind, and we ſhould have loſt time if we had put into the Road, and therefore the Ambaſſador would not ſtop there.

We paſt the Line at the firſt Meridian.

We paſt the Line at the firſt Meridian, the ſeven and twentieth of *April*, and from that time forward, till the laſt of *May*, we had very eaſie Winds, but then met with a ſtrong contrary Wind. Next day towards the Evening, we were much ſurpriſed to make the Iſle of *Corvo* on head of us, which is the moſt Northern Iſle of the *Azores*. Our Pilots thought we had been near an hundred Leagues beyond thoſe Iſlands. I have read in many Journals, and learnt from ſeveral able Sea-men, that Men are many times out in that Courſe, and that they never fail to make the *Azores*, when they think they have paſt them. That is a ſign that in thoſe Places the Currents ſet Weſtward with great Rapidity. So that Men ſhould ſail with much Circumſpection upon their Return from *A-*

frica, that they may not fall into ſo conſidera-
ble a Miſtake, which may prove to be of fata
Conſequence.

June the eleventh, it blew ſo fierce a Storm
that we were forced to furl all our Sails
and to lay a-try under one Courſe. That Gu
laſted not long, and we ſtood away Eaſtward
One day, as we were ſailing with all Sails draw-
ing, and were in hopes ſoon to make the Land
of *Uſhan*, becauſe we were already got into
the Soundings, a Sea-man upon the Watch cry-
ed out, that we were about to run upon a Rock
It was late, and the Darkneſs of the Night en-
creaſed our Fear, occaſioned by ſo preſent a
Danger; but it was over in a trice, when in-
ſtead of that pretended Rock, we found a great
Fiſher Boat at an Anchor. Had not we tack
in the very nick of time, we had been foul
of her. The poor Men on board were ſo
allarmed, that they ſtill kept crying with all their
force, that we would take pity of them, though
we were already at a pretty good diſtance from
them.

Next day we met a Boat, that aſſured us
we were but eight Leagues from *Uſhan*. This
News rejoyced all the Ships Company, which
was encreaſed next day by the ſight of the
Iſland. When we made it, we clapt on all
the Sail we could, that we might ſtand in to
the *Iroiſe*, but it being again Tide, and the
Wind failing us, we were forced to come to
an Anchor betwixt the black Stones and the
main Land in five and twenty Fadom Water
on ſandy Ground. Next day, the eighteenth of
June

June, we came to an Anchor in the Road of *Breſt*. There we ſang *Te Deum*, to thank God for ſo proſperous a Voyage, with a Noiſe of all the Guns of both Ships, and afterwards we went aſhoar.

A VOYAGE TO SIAM.

The Sixth BOOK.

The Manners and Religion of the Siameſe

I will ſay nothing but what I have ſeen my ſelf, or what I have learned from the Lord *Conſtance* and ſome other very intelligent Perſons, that I may not impoſe upon the public by falſe or uncertain Reports. This wiſe advice I had from that Miniſter all the while I had the honour to be with him, who gave me to underſtand that ſome men had given abroad memoirs of a great many things that are not much to be truſted. So I ſhall ſpeak nothing of *Tunquin* and *Cochincine*, becauſe of three perſons who

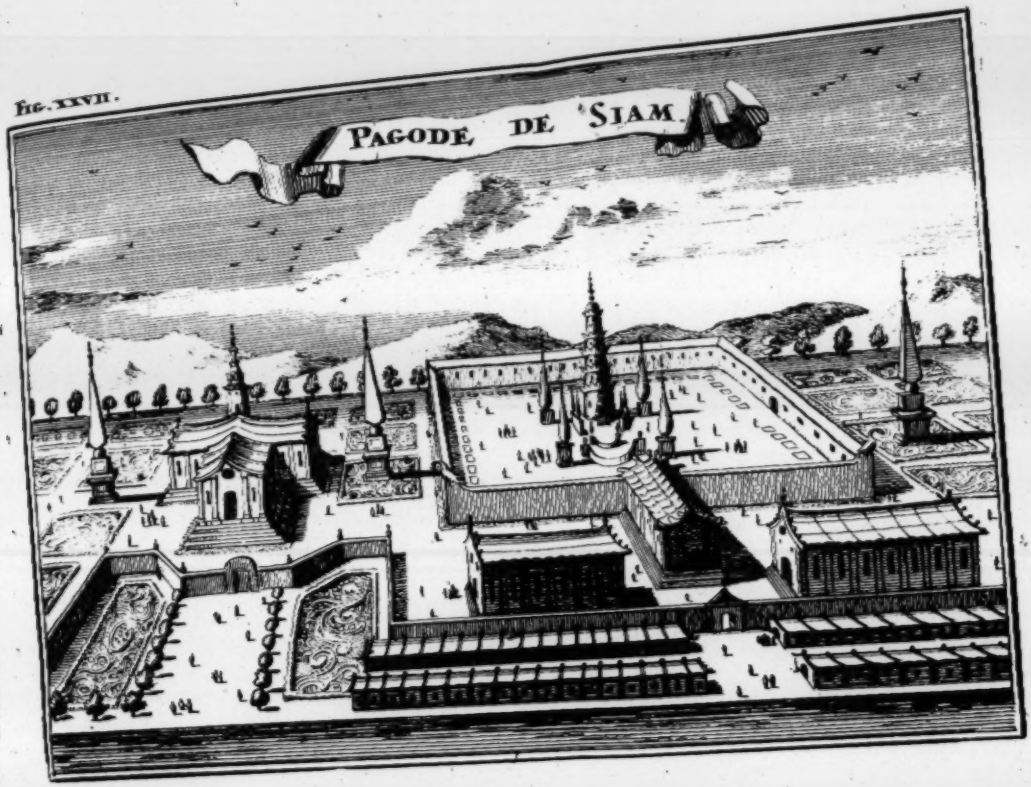
lived there many years, and whom in any thing elſe I ſhould readily believe, with much ado two could agree together about a great many queſtions that were put to them in relation to thoſe places. For as to the Orientals, all know that they tell things not really as they are, but as they fancy you could wiſh they were; wherefore they little care to contradict one another, as to matter of Fact they have declared, provided they comply with the inclinations of him that puts the queſtion to them; ſo that if they be taken in any contradiction, it does not at all trouble them to be told of it. What pleaſed you yeſterday, will they ſay unconcernedly, diſpleaſes you to day, and that makes us ſpeak to day in another manner than we ſpake yeſterday. I ſhall not ſo much enlarge upon the Cuſtoms and Government of the *Siameſe* as upon their Religion, which I have taken great care to be informed of, and have learnt many particulars relating thereunto, which, as I think, will be very acceptable to the curious. I owe almoſt all of them to a *Siameſe* Church-man who came to *France* with the Ambaſſadors of the King of *Siam*.

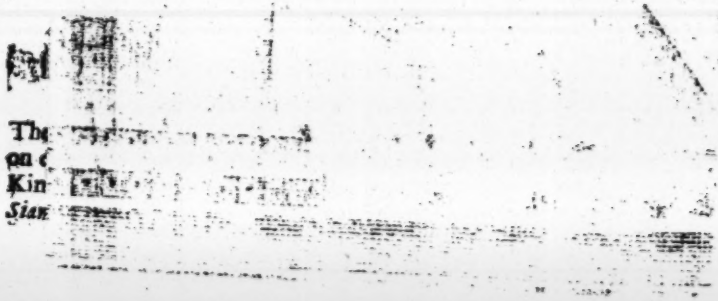
The Scituation of the Kingdom of *Siam*.

The Kingdom of *Siam* reaches from the point of *Malaca* to the Kingdoms of *Pegu* and *Lao* which bound it on the North ſide. It hath the *Indian* Sea to the Weſt, and the *Chineſe* to the Eaſt, ſo that it would ſeem to make only a Peninſula. The Provinces that lie up in the Countrey towards the North are but little known, and our Geographical Maps mark not their Scituation and Limits well. We have found already by two Obſervations of an Eclipſe of the Moon, that the Longitude thereof is very ill determined.

The

Fig. XXVII.





The King of *Siam* intimated to our Fathers that he wiſhed he had an exact Map of his own Dominions and the Kingdoms about, having bid the Lord *Conſtance* tell us, that he would give us Letters of Recommendation to the Princes his Neighbours, to the end we might have the liberty to Travel over their Countries, and make an exact Deſcription of them. I do not think that ſince my departure our Fathers have had time to obey the Orders of the King of *Siam*, becauſe they were in haſte to be gone for *China*, waiting only for the opportunity of a Paſſage. That will be the firſt work we ſhall undertake ſo ſoon as we have learnt the Language.

A deſcription of the Kingdom of *Siam*.

This Kingdom is divided by many Rivers, and watered with frequent Rains, which for ſix Months of the year and more, overflow all the Countrey. that abounds in Rice, Fruits and Cattel. The Houſes are commonly of Wood, and raiſed upon Pillars becauſe of the Inundations, without any thing of the Grandeur or Regularity that is to be found in the Houſes of *Europe*. The *Chineſe* and *Maures* have built ſeveral pretty neat ſtone-houſes in *Siam*. The wealth of the Countrey appears in the Temples, by the many works of Gold, and moſt lovely gildings, which are the Ornaments of them, theſe Pagods being, beſides, of a ſingular ſtructure, and in very great number. They are in no want of Timber, and they have ſome excellently good for building of Ships.

The Capital City is called *Siam*; and that is the name the *Portugueſe* have given it. The *Siámeſe* call it *Crung ſi ayu tha ya*, and not *Juthia* or *Odia*. *Crung ſi*, ſignifies excellent Town. Their Hiſto-

Hiſtories call it alſo *Crung theppa ſpra ma hà nà kon*. The meaning of that is, Angelical, admirable and extraordinary Town; and they call it Angelical, becauſe they think it impregnable to Men. Seeing all Nations are well received at *Siam*, and that People are ſuffered to live there in the free Exerciſe of their Religion, there are ſome of almoſt all Nations in that Country. The *Chineſe* are the greateſt Traders there, and beſides the Commodities of *China* deal alſo in thoſe of *Japan*. The King of *Siam* ſends Ships to Trade at *Surrat*, *Bengal*, *Moca* and other places. But the *Siameſe* being no better at Navigation than the other people of the Eaſt, *Europeans* have the Sailing of their Veſſels. He hath alſo ſeveral *Jonkos* which are *Chineſe* Veſſels, and are Manned by *Chineſe*. But tho that Nation brag that they have had the uſe of the Compaſs for above theſe two thouſand years; yet they come very far ſhort of the *Europeans* in the art of Navigation. They have no other Inſtruments for Sailing but the Lead or Sound. They keep reckoning as we do, and run ſome time upon ſuch a Point of Wind, the Currents, Mountains which they diſcover on Land, the colour, fineneſs and mixture of the Sand, with other experiences are the Rules they go by.

The Habits of the *Siameſe*

The *Siameſe* are not magnificent in their Apparel. The inferiour ſort of People Men and Women are Cloathed much alike. They have a *Longuis* which is a piece of very ſimple ſtuff about two ells and a half long, and three quarters of an ell broad. They put this *Longuis* about their Body, ſo that it makes as it were, a kind of Coat reaching from the Girdle below the knee, but the Womens come down as low as the Ankle.

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The Women have beſides that a piece of white *Betille*, almoſt three ells long which they put about them in manner of a Scarf to cover the reſt of their Body, for that purpoſe the Men have another *Longuis*, which they never uſe but when it is cold, rains, or when the Sun ſhines too clear. The habits of the *Mandarins* when they are in their home dreſs, differ only from thoſe of the common people by the fineneſs of the ſtuff. But when they go abroad they have a *Longuis* of ſilk or painted cloath ſix or ſeven Ells long, which they have the knacks of adjuſting ſo well about their body, that it reaches no lower than their knee. The Conſiderable *Mandarins* have under this *Longuis* a narrow pair of Drawers; the extremities whereof are Embrodred with Gold and Silver. They have alſo Veſts with Bodies and Sleeves pretty wide. They have Shoes ſhaped like the Shoes of the *Indians*. On the days of Ceremony when they are to appear before the King, they have a Cap of *Betille* ſtarched, which tapers into a point like a Sugar-loaf, and is tied with a ſtring under the Chin. The King gives to ſome *Mandarins* according to their quality, Crowns of Gold or Silver, made much after the ſhape of the Coronets of our Dukes and Marqueſſes, to be put about their Cap, which is a mark of great diſtinction.

A Character of the *Siameſe* and their Manners.

The *Siameſe* are very good natured and civil, they live in good intelligence one with another, and they are not wanting in compleaſance to Strangers. The good Conduct of the *French*, and eſpecially the wiſdom and virtuous exemples of the *Chevalier de Chaumont*, gave them ſo high a notion of *France*, that *Mandarins* of the beſt quality earneſtly ſued for the honour of going thither in

in quality of the Ambaſſadors of the King their Maſter, or in the retinue of thoſe whom he ſent. So to ſpeak generally, there is a great union in Families amonſt them, and out of principle of tenderneſs for their Parents and Relations, they accuſe us of ſomewhat of hard heartedneſs, becauſe we leave ours, and go live far from them in remote Countries, telling us that they may ſtand in need of us. Juſtice has no leſs ſway among them than friendſhip and peace. When any Ship is caſt away upon their Coaſt, there is a Law that obliges thoſe who have taken up any thing of the Wreck to bring it to the chief Town, to be afterwards given to thoſe to whom the effects belonged; which is alſo obſerved in relation to Strangers.

The property of *Betle and Areca.*

The perſwaſion they are in, that it is undecent for a man to have his Teeth white like Beaſts, makes them take a great deal of pains to blacken them. For that end they make uſe of a Varniſh made for the purpoſe, which they renew from time to time when it begins to wear off. That they may give the colour time to ſtick on, they eat nothing for ſome days, and even diſpence with *Betle* and *Areca*. The *Betle* we have often ſpoken of is the leaf of a Tree of the ſame name, and the *Areca* is a fruit much about the bigneſs and ſhape of our Acorns. They cut that fruit into four parts, and having mingled it with Lime of Shells, they wrap it up in the *Betle* leaf. This mixture is ſo very ſavory to them, either becauſe they are accuſtomed to it, or becauſe of the great effects they feel from it, that all eat of it of what quality, or in what place ſoever they be. They pretend that it is a Specifick remedy

remedy to fortifie the Gums, help digeſtion, and above all to make the Breath ſweet.

It is a civility amongſt them to preſent *Betle* and *Tea* to all that viſit them. Their own Country ſupplies them with *Betle* and *Areca*, but they have their *Tea* from *China* and *Japan*. All the Orientals have a particular eſteem for it, becauſe of the great virtues they find to be in it. Their Phyſicians ſay that it is a Sovereign Medicine, againſt the Stone and pains of the Head; that it allays vapours; that it chears the Mind, and ſtrengthens the Stomack. In all kinds of Feavers they take it ſtronger than commonly, when they begin to feel the heat of the Fit, and then the Patient covers himſelf up to ſweat, and it hath been very often found that this ſweat wholly drives away the Feavor. In the Eaſt they prepare the *Tea* in this manner, when the water is well boiled, they pour it upon the *Tea* which they have put into an Earthen pot, proportionably to what they intend to take (the ordinary proportion is as much as one can take up with the Finger and Thumb, for a pint of water) then they cover the Pot until the Leaves are ſunk to the bottom of it, and afterward give it about in *China*-diſhes to be drank as hot as can be without Sugar, or elſe with a little Sugar-candy in the mouth; and upon that *Tea* more boiling water may be poured and ſo it may be made to ſerve twice. Theſe people drink of it ſeveral times a day, but do not think it wholſom to take it faſting.

The property of *Tea*.

The manner of preparing *Tea*.

Of all the Plants of the Eaſt the *Ginſeng* is moſt eſteemed. There are ſeveral kinds of it; but the beſt is that which grows in *China* in the

What *Ginſeng* is and its vertues.

the Province of *Laotung*. It is of a yellow colour, the flesh or pulp of it smooth, having little threads like hair. They find of these Roots some that are shaped like a Man, and it is from thence they have their name for *Gin* in the *Chinese* Language, signifies a Man, and *Seng* sometimes to *kill*, according as it is differently pronounced; because that Root being taken seasonably or out of season, produces quite contrary effects. There is *Ginseng* also in the Kingdom of *Goree*, nay and in *Siam* too, as some say; but it is not so good as that which grows in *Laotung*. The *Chinese* Herbal says that this Root grows in the shade in low Valleys, and that it must be gathered at the end of *Autumn*, because that which is gathered in the Spring has ten times less virtue.

The *Chinese* Physicians who make most use of it, affirm that it is a sovereign Remedy for cleansing the blood, and recruiting the strength that has been weakened by long sickness; that he who has that Root in his mouth, will hold out at labour as long again as he that hath it not; that corpulent people who have a white skin may take more of it than dry persons who have a swarthy Complexion, and whose countenance speaks heat; that it is never to be taken in distempers caused by an internal heat, nor when one hath a Cough or spitteth Blood, for preparing of it, they put water into a cup, and having made it boil well, they throw into it *Ginseng* cut into small bits; they cover the cup very close, that the *Ginseng* may be infused, and when the water becomes lukewarm, they drink it alone in the morning fasting. They keep that *Ginseng* and prepare it the same way in the evening as they did in the morning, saving that

The way of preparing *Ginseng*.

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that they put but half the quantity of water, and drink it when it is already a little cold. Then they dry the *Ginſeng* that hath already ſerved, in the Sun, and if one pleaſe, he may again infuſe it in wine and uſe it. The quantity of the *Ginſeng* is proportioned according to the age of the Perſon who is to take it. From ten to twenty years of Age they take a little more than half the weight of a groat of it; from twenty to thirty, about the weight of ſix pence; from thirty to threeſcore and ten and upwards, they take of it to the weight of about a ſhilling, and never more.

Some Particulars concerning certain Birds Neſt.

We ſaw at *Siam* certain Birds Neſts which theſe People find to be rarely good for Ragoes, and excellent for the health, when *Ginſeng* is mingled therewith. Theſe Neſts are only found in *Cochinchine* upon vaſt ſteep Rocks. Thus they make uſe of them. They take a Pullet, (ſuch as have the fleſh and bones black are the beſt,) they gut it well. And then taking the Birds Neſts, which have been ſteeped in water till they are ſoft, they tear them into ſmall ſhreds, and having mingled them with *Ginſeng* cut into little bits, they put all together into the body of the Pullet, which they boil in a Pot cloſely ſhut until it be enough boiled. This Pot or Pipkin is left upon the coals all night, and in the morning they eat the Pullet, the Birds Neſts and the *Ginſeng* without any other Seaſoning. After they have taken this Remedy ſometimes they Sweat, and if they can they'l ſleep upon it.

Various cuſtoms of the *Siameſe*.

Nobility is not Hereditary amongſt the *Siameſe*, The places given by the Prince make the Nobles, and the diſtinction of quality with that people. Though their Religion allow them Polygamy, yet few of them have above one or two Wives. As for

for the Ladys, they think the greateſt reſpect that can be ſhown to them, is for a man to turn his back and not to look upon them as they paſs.

The multitude and magnificence of their pagods, and their liberalities to the *Talapoins*, are Arguments of their Piety. They ſay that in the Kingdom there are above fourteen thouſand Pagods and fifty thouſand *Talapoins*. What ever is within thoſe Temples is looked upon as Sacred, and to ſteal any thing from thence is death; about five years agoe five Robbers were ſurpriſed in a Pagod, and they were Roaſted alive by a gentle fire. They faſtened every one of them to a great pole, and then having kindled a fire, all round them, they were turned there till they expired. In their morning prayers which they never miſs, they call to mind three things. God and the Law which he hath left them to obſerve; Their Parents and the benefits which they have received from them; Their Prieſts and the Reverence they owe them; when a Miſſionary would ſpeak to them of our Religion, for a Preſent he may have free acceſs to them, and that alſo will diſpoſe them to hear him.

The Curioſity of the *Siameſe* to know things future.

Seing they live upon a ſmall matter, and that their countrey ſupplies them with all that is neceſſary for life without much Labour and Husbandry, they ſpend their time in Idleneſs. They improve not their minds by any Science and are curious about nothing but future contingences. To know ſuch they not only conſult Aſtrologers, but make uſe of alſo other means full of Superſtitions. The Lord *Conſtance* told me that there is a Cave where the *Siameſe* go and offer Sacrifices to the Spirit that preſides in it, when they have a mind to know any thing that they are in pain about. After they have

ſaid

ſaid their Prayers there they come out and take the firſt word they hear ſpoken for the reſponſe of the Oracle which they have conſulted. It ſometimes happens that to puniſh their criminal Curioſity God permits that the event confirms what they have learnt by this way. Thus ſome of the Wives of the firſt Ambaſſadors that were ſent to *France* or board the *Sun of the Eaſt*, being anxious to know the Deſtiny of their Husbands, whom they feared they ſhould never ſee again, made their Sacrifices in the Cave I mentioned; and being afterwards come back again to the Town, in the Evening they heard a Woman ſaying to her Slaves, *Shut the door, they'le return no more.* They took theſe words as a preſage of the miſfortune that happened in the Sequel, and from that time bewailed the loſs of their Husbands.

The reſpect they have for the King goes as far as adoration. The poſture wherein they are to be in his preſence is a viſible mark of it. Nay even in the Council which ſometimes laſts four hours, the Miniſters lye all the while proſtrate before the King; and if any of them chance to faint, he dares not riſe upon his knees, nor ſit up upon the ground, though the Prince command him ſo to do till a Curtain he drawn before His Throne. When the King goes abroad, all muſt withdraw, and no body dares to be in his way but they who have expreſs orders for it, unleſs it be when he had a mind to ſhow himſelf to his people on certain days of Ceremony. Strangers alſo have Notice given them to keep within doors when the King is to go abroad. No man is ſuffered to come near the Palace whil'ſt he is there.

The Reverence the *Siameſe* have for their King.

One day as I was returning from a Pagod with

a *Mandarin* who had carried me thither in his *Balon*, our Water-men going along with the Stream, came a little too near the Walls of the Palace. But they ſoon ſtood off again when they felt a ſhower of peaſe flying about their ears, which the Souldiers upon the guard ſhot at them with Trunks, to make them withdraw.

The King holds ſeveral Councils daily.

The King holds ſeveral Councils daily, and that's his greateſt exerciſe. None of his Counſellers dares be abſent, and if any of them chanced to have extraordinary buſineſs, or to fall ſick, he ought before the hour of Council ask leave of the King to be abſent. Without that leave no hurry of buſineſs nor ſickneſs will excuſe him from incurring grievous puniſhments, if he be able to go; for the King never fails to ſend to know the reaſons of his abſence, and the Officer whom the King ſends has Orders to ſpeak to the perſon himſelf.

The Kings Daughter hath her Court and Council.

The Princeſs the Kings only Daughter, hath her Court and Council conſiſting of the Wives of the chief *Mandarins*. She is witty and active, and in the Government of the Provinces which the King hath given her, ſhows a great deal of wiſdom and moderation; She is only ſerved by Women, and no Man ever ſaw her neither publicly nor privately. When ſhe goes abroad upon an Elephant, ſhe is ſhut up in a kind of Chair that hinders her from being ſeen.

The Kingdom of *Siam* deſcends not from Father to Son.

In the Kingdom of *Siam* the Kings Brothers are preferred before his Children in the Succeſſion to the Crown, but it returns to theſe after the death of their Uncles. The preſent King has two Brothers who live with him in the Palace, he hath alſo, according to the cuſtom of the Orientals, an adop-

adoptive Son who accompanies him in all places, and who has peculiar honours rendered unto him.

The Religion of the *Siameſe* is very odd, and cannot be perfectly underſtood but by the Books that are written in the *Bali* Language, which is the Learned Language, and hardly underſtood by any, except ſome of their Doctors. Nor do theſe Books neither always agree amongſt themſelves. This following account of their Religion is the moſt exact that poſſibly I could attain to.

What the *Siameſe* believe of their God.

The *Siameſe* believe a God, but they have not the ſame notion of him that we have. By that word they underſtand a being perfect after their manner, conſiſting of Spirit and Body, whoſe property it is to aſſiſt men. That aſſiſtance conſiſts in giving them a Law, preſcribing them the ways of living well, teaching them the true Religion, and the Sciences that are neceſſary unto them. The perfections which they attribute unto him are all the moral virtues, poſſeſſed by him in an eminent degree acquired by many acts, and confirmed by a continual exerciſe in all the Bodies he hath paſt through.

He is free from paſſions, and feels no motion that can alter his tranquillity; but they affirm that before he arrived at that State, he made ſo prodigious a change in his Body by ſtruggling to overcome his Paſſions, that his blood is become white. He hath the Power to appear when he pleaſes, and alſo to render himſelf inviſible to the eyes of men; and he hath ſuch wonderful agility, that in a moment he can be in any place of the world he pleaſes.

The knowledg of the God of the *Siameſe.*

He knoweth all without having ever learnt any thing from men, whoſe Doctor and Maſter he himſelf is, and that univerſal knowledg is inherent in his ſtate, having poſſeſſed it from the inſtant that he was born God; it conſiſts not as our does, in a train of conſequences, but in a clear, ſimple and intuitive viſion, which all at once repreſents to him the Precepts of the Law, Vices, Virtues, and the moſt hidden ſecrets of Nature, things paſt, preſent and come, Heaven, Earth, Paradice, Hell, this Univerſe which we ſee, and even what is done in the other Worlds which we know not. He diſtinctly remembers all that hath ever befallen him from the firſt tranſmigration of his Soul, even to the laſt.

His body is infinitely more radiant than the Sun, it lights that which is moſt hidden, and by the help of the light that it diffuſes, a man here below upon Earth, might, that I may make uſe of their expreſſion, ſee a grain of Muſtard ſeed placed in the Higheſt Heavens.

Wherein conſiſts his happineſs.

The happineſs of that God is not compleat, but when he dies never to be born again: for then he appears no more upon the Earth, nor is he any more ſubject to Miſery. They compare that death to a torch extinct, or to a ſleep that renders us inſenſible of the Evils of Life, with this difference that when God dies, he is exempted from them for ever, whereas a man aſleep is but free from them for a certain time.

This reign of every Deity laſts not eternally, it is confined to a certain number of years, that's to ſay, until the number of the elect who are to be ſanctified by his Merits be accompliſhed; after which he appears no more in the World but ſlides into

into on Eternal repoſe, which was thought to have been a real annihilation, becauſe they were not rightly underſtood. Then another God ſucceeds to him, and governs the Univerſe in his place, which is nothing elſe but to teach men the true Religion.

Men may become Gods, but not till after a very conſiderable time; for they muſt needs have required a conſummated Virtue; Nor is it enough to have done a great many good Works in their Bodies where their Souls have lodged, they muſt alſo at every good Action they do, have an intention of meriting Divinity, they muſt have intimated that intention, by invoking and taking to witneſs the Angels who preſide in the four Parts of the World, at the beginning of their good work; and they muſt have poured out water, imploring the Succours of the She-tutelary Angel of the Earth, called *Naang pprathorani*; for they believe, as we ſhall ſhew hereafter, that there is a diverſity of Sex amongſt Angels as well as amongſt Men. They who deſire to be Gods carefully obſerve that Practice.

Men may become Gods.

Beſides that ſtate of Divinity to which the moſt perfect aſpire, there is another not ſo high, which they call the ſtate of Sanctity. It is enough for being a Saint, that having paſt through ſeveral Bodies, one has acquired many Virtues, and that in the Acts which men do they have propoſed the acquiſition of Sanctity. The Properties of Sanctity are the ſame with thoſe of Divinity. The Saints poſſeſs them, as well as God does, but in a far more imperfect degree; beſides that, God has them of himſelf, without receiving them from another, whereas the Saints derive them from

The *Siameſe* acknowledge a permanent ſtate of Sanctity.

him by the Inſtructions he gives them. It is he who teaches them all thoſe Secrets whereof he hath a perfect Knowledg. And therefore it is that if they be not born whilſt he is in the world, ſince they cannot receive his Documents, they are not ſanctified. So that it is their cuſtom in doing good Works, to deſire the Grace to be born again at the ſame time their God is. What we have ſaid of the Deity, that it is not conſummated till God dying upon Earth, aſcends up into Heaven, that he may no more appear here below, ought in like manner to be underſtood of Sanctity; for it is not perfect till the Saints die, not to be born again, and till their Souls be carried into Paradice, there to enjoy eternal Felicity.

The *Siameſe* believe a Heaven and a Hell.

Theſe and the like are the Sentiments of theſe People touching the Deity. And ſeeing they have ſenſe enough to know that Vice is to be puniſhed, and Virtue rewarded, they believe a Paradice, where the Juſt enjoy the pleaſure which their good works have merited, and a Hell, where the wicked receive the chaſtiſement due unto their crimes. They place Paradice in the higheſt Heaven, and Hell in the Center of the Earth. The Pleaſures of Paradice and the Pains of Hell are not eternal; they ſhall be there but for a certain time, which is longer or ſhorter according as they have done more or leſs good works, or committed more or fewer ſins.

What the *Siameſe* believe of Hell.

They ſay, that in Hell there are Angels who adminiſter Juſtice, and take care to mark exactly all the bad Actions of Men, examine them after their Death, and with extream ſeverity puniſh them for the ſame. They have a ridiculous imagination

gination as to the Judgment that then paſſes; they are perſwaded that the firſt of theſe Judges, whom they call *Prayomppaban*, hath a Book, wherein the Life of every particular man is regiſtred, that he continually reads it over, and that when he comes to the Page which contains the Hiſtory of that man, he never fails to ſneeze. Therefore it is, ſay they, that we ſneeze upon Earth, and thence proceeds the Cuſtom they have of wiſhing a happy and long Life to all that ſneeze.

Hell is divided into eight Habitations, which are, as it were, eight degrees of Pain; nay, they believe alſo that there is a Fire which burns the damned.

What they believe of Heaven.

They fancy to themſelves alſo in Heaven eight degrees of Beatitude. They'l have the ſame things to happen there as upon Earth; and affirm that there are Kings, Princes and People there; that there they wage War, fight Battels, and obtain Victories; that Marriage it ſelf is not baniſhed from thence; that in the firſt, ſecond and third Habitations, the Saints may have Children; that in the fourth in fine, there is no more Concupiſcence nor Marriage; and ſo Purity daily encreaſes till one come to the laſt Heaven, which is properly Paradice, called in their Language *Niruppan*, where the Souls of the Saints and Gods live in perfect Purity and ſovereign Felicity.

They maintain, that all the Good or Evil that happens to men, is the effect of their good or bad Works, and that one is never unfortunate and innocent at the ſame time. Thus Wealth, Honours, Sanctity and Divinity are the Rewards of a virtuous Life; and on the contrary, Infamy, Poverty, Diſeaſes, Death and Hell, are the puniſhments

niſhments of Sins which men have committed. And whether one be born again under human ſhape, or under the figure of any Animal, they attribute the Advantages wherewith one comes into the world, as Goodneſs, Gracefulneſs, Wit, or Nobility, to the Merit of good Works and natural Deſerts; as Uglineſs, Mutilation of Members, and the like, to the Debauches of this or the other Lives which went before it. All theſe things, ſay they, are ſo many certain Marks which diſcover to us what Lives men have led before they were born in this ſtate, and this is the Source of that prodigious diverſity which appears in their Conditions, their Lives and their Death. Being prepoſſeſſed with theſe Errors, they ſlight what you tell them of Original Sin and the Effects thereof, and they call the Diſobedience and Puniſhment of our firſt Father a meer Fiction.

Upon a Religious account the *Siamele* reſpect thoſe who are any ways Eminent by the advantages of body, mind, or Fortune.

The Souls of men that are born again in the World, come from three different Places, from Heaven, from Hell, or out of the Bodies of Animals. They whoſe Souls come from Heaven, are diſtinguiſhed by ſome advantageous Signs; they have for their ſhare, Virtue, Beauty, Health, Wealth, and they are born great Men and handſom Princes. Upon this Principle theſe People ſhew great reſpect for men of Dignity, or of an illuſtrious Extraction, becauſe they look upon them as thoſe who are ſhortly to be deified or ſanctified, ſeeing they have done good Works enough to merit that high Rank of Honour to which they are raiſed.

They whoſe Souls come out of the Bodies of other Animals, are leſs perfect than the former; but far more however, than thoſe that come from

from Hell. They look upon theſe laſt as Rogues, whoſe Crimes make them deſerve all kinds of Diſaſters. And thence proceeds the Horror which the *Siameſe* have for the Croſs of Chriſt. For, in ſhort, do they anſwer when one ſpeaks to them about that, if he had been a juſt man, his Juſtice and good Works would have ſaved him from the ſhameful puniſhment he ſuffered, and protected him from the fury of his Enemies.

They diſtinguiſh two things in Sin, the guilt and the puniſhment reſerved in Hell for the Sinner. The puniſhment may very well be remitted or leſſened in this Life by good works and good reſolutions, but the guilt is never blotted out till one be firſt puniſhed by Death or other Miſeries. In the puniſhing of Sins, the Law of like for like is exactly obſerved; for if you have killed a man, you ſhall die a violent death in this Life or in another. If you have killed a Serpent, a Serpent ſhall ſting you to death; if you have robbed any Birds Neſt, and carried away her young, you ſhall one day be, after one or more tranſmigrations, ſnatched out of the arms of your Parents in your tendereſt Infancy, and forſaken of thoſe that could any way aſſiſt you. Nay, their God himſelf had not the power to exempt himſelf from that rigorous Law; for at the age of fourſcore and two years he was put to death by a Monſter called *Man*, whom heretofore he had killed at the like age under the ſhape of a Pig.

They know the puniſhment and guilt of Sin.

If the Fault a man hath committed in his Lifetime be but ſlight, he may by the good he does, or by the good will he has to do ſo, merit that the puniſhment which he ought to ſuffer in Hell, be

be remitted either wholly, or in part at leaſt. But if the Sin be grievous, no good Works can expiate it; he muſt blot it out by ſuffering in Hell all the pains that it deſerves. And this hath given ground to a Tradition received amongſt them, that God neither could, nor as yet can deliver his Brother from the pains of Hell, to which he is condemned.

So, there is not any good Action but what is rewarded in Heaven, nor any Crime but what is puniſhed in Hell. Hence they conclude, that when a man dies upon Earth, he acquires a new Life in Heaven, that here he may enjoy the happineſs that is due to his good Works; and that the time of his Reward being finiſhed, he dies in Heaven that he may be born again in Hell; if he lie under any conſiderable ſin; that if it be only a ſlight fault he is guilty of, he enters again into the world under the ſhape of ſome Animal, and having in that ſtate ſatisfied Juſtice, becomes man again as before. In this manner they explain the *Metempſychoſis*, which is one of the fundamental Points of their Religion: ſo that the Life of Man is pent in continual tranſmigrations, until he be ſanctified, or hath deſerved to be a God. They allow of Spirits; but theſe Spirits are nothing elſe but Souls which ſtill inform ſome -body until they attain to Sanctity or Divinity.

They believe Angels to be corporal.

Angels are corporal, and as there are different Sexes amongſt them, ſo they may beget Sons and Daughters. Theſe Angels are never ſanctified nor deified. It is their part only to take continual care of the Preſervation of Men, and of the Government of the Univerſe. They diſtribute

ſtribute them into ſeven Orders or Hierarchies; whereof ſome are more perfect and noble than others, and they place them in ſo many different Heavens. Each part of the world hath one of theſe Intelligences, that preſides over all that is done there. They aſſign them alſo to Stars, the Earth, Towns, Mountains, Foreſts, nay even to the Wind and Rain. And becauſe they are perſwaded that theſe Angels are conſtantly buſied in examining the conduct of Men, and that they are witneſſes of all their Actions, to reward ſuch as are laudable, by virtue of the Merits of their God; it is to theſe Intelligences, and not to their God, that they are wont to apply themſelves in their Neceſſities and Miſeries; and they thank them for the Favours which they think they have received from them.

They acknowledg no other Devils but the Souls of the wicked, which coming out of hell where they were detained, for a certain time roam about the World, and do men all the miſchief they can. Among thoſe wretched Spirits, they alſo reckon Children ſtill-born, Women that die in Child-Bed, thoſe that are killed in Duels, or who are guilty of ſome other Crimes of that nature.

They acknowledge no other Devils but damned Souls.

They relate ſtrange things of ſome Anchorites, whom they call *Ppra Raſi*, who retreating into diſmal Solitudes and thick Woods, lead a moſt holy and moſt auſtere Life. Theſe Solitaries, according to their Books, have a moſt perfect knowledg of the moſt hidden Secrets of Nature. They can make Gold, Silver and the moſt precious Metals. The moſt aſtoniſhing Miracle is not above their power. They take all the ſhapes they pleaſe, fly in the Air, and in an inſtant are where they

They tell ſtrange ſtories of certain Anchorites.

they have a mind to be. But though theſe extraordinary men might render themſelves immortal, becauſe they know the means of prolonging Life, yet every thouſand years they ſacrifice it to God, by conſuming themſelves upon a Funeral Pile, all but one, who remains to raiſe the reſt by virtue of his Charms. It is no leſs dangerous than difficult, to meet with theſe miraculous Men; for nothing leſs than Life is risked by the Rencounter. Nevertheleſs one may learn in the Books of the *Talapoins*, the way that is to be taken, and the means which are to be made uſe of for attaining to the places where they are.

Their Belief touching the Eternity of the World.

They reckon the Heaven and Earth to be uncreated and eternal, and cannot conceive how the World could ever have a beginning, or that it ſhould have an end. They'l have every Star and Planet to be the habitation of a particular Angel. They reckon only ſeven Planets, and the Names they give them ſerve alſo for the ſeven Days of the Week, as in the *Latin* Tongue. After all, the Stars are faſtened to no Body, they hang in the Air, and have their particular Motions.

The Earth in the opinion of the *Siameſe* is flat and ſquare.

The Earth, in their Philoſophy, is not round, it is only a flat Surface; they divide it into four ſquare parts, which they call *Thavip*. The Waters, by which thoſe four parts are ſeparated, not being navigable, becauſe of their extream ſubtility, hinder the commerce that they might have one with another. The whole Earth is encompaſſed with an extreamly ſtrong and very high Wall. On this Wall all the Secrets of Nature are engraven in great Characters, and there it is that theſe wonderful Hermits whom I mentioned, learn all the admirable things they know; for they

they eaſily conveigh themſelves thither with that ſurprizing agility they are endowed with. As to the men of the other three Parts of the World, they have a Countenance much different from ours: for the Inhabitants of the firſt have a ſquare Face, of the ſecond a round, and of the third a triangular.

Whatſoever diverſity of Faces there may be amongſt the Inhabitants of thoſe three ſeveral Parts of the World, yet in every particular part they look ſo like one another, that it would be hard to tell who is who, if men had not another way to diſtinguiſh thoſe with whom they live. The different Inclinations that People have for different perſons, is the Standard of diſcrimination. Thus a Father diſtinguiſhes his Son from his Wife and Friend, becauſe he finds the Love he has for his Son to be quite different from that which he has for his Wife or his Friend. There is this difference beſides betwixt the three other Parts and ours, that all good things abound in thoſe without any mixture of evil; and that what things they eat takes what reliſh one pleaſes by virtue of a certain Tree which they invoke when at any time they are in need. Hence it is that no Charity nor Virtue can be practiſed there: And becauſe there is no occaſion of meriting there, men cannot acquire Sanctity, nor receive any puniſhment; which makes them earneſtly deſire to be born again in the Part which we inhabit, where many occaſions of well-doing are to be found. They obtain that favour when they beg it by the Merits of God, who hath run over all thoſe places, though they be inacceſſible to us.

In

The Syſtem of the *Siameſe.*

In the middle of the four Parts of the World there is an exceeding high Mountain, called in *Siameſe Ppukhan Ppraſamen.* It reſts upon three precious Stones, very little ones, its true, but ſtrong and ſolid enough to ſupport it. Round this Mountain the Sun and Moon continually turn, and by the daily revolution of thoſe two Luminaries, Day and Night are made. This great Mountain is environed by three Rows of leſſer Hills, of which, there is one all of Gold. The great Mountain is inacceſſible, becauſe the Water that ſurrounds it is not navigable. As for the Mountain of Gold, a fearful Gulf renders the approach to it moſt difficult. It is true, a rich man heretofore got to it, but it was with extream danger of being loſt in that Abyſs, whither all the Waters come and muſter, and from whence afterward they guſh out to make the Sea and Rivers.

The whole Maſs of Earth hath underneath it a vaſt extent of Waters, which ſupport it as the Sea bears up a Ship. Theſe inferior Waters have a communication with thoſe that are upon the Earth, by means of the Gulf I have been ſpeaking of. An impetuous Wind holds the Waters under the Earth ſuſpended, and this Wind, which exiſts of it ſelf, and has no cauſe, blowing from all eternity with incredible violence, drives them continually back, and hinders them falling: When the time is come that the God of the *Siameſe* hath foretold, that he ſhall ceaſe to reign, then the Fire of Heaven falling upon the Earth, ſhall reduce into Aſhes every thing that comes in its way, and the Earth being ſo purified, ſhall be reſtored again to its former ſtate. But you muſt know

know what is to go before this univerſal Renovation.

They ſay, that heretofore when God was ſtill living upon Earth, men had the ſtature of Giants, enjoyed perfect Health during ſeveral Ages, were ignorant of nothing, and above all, being inſtructed in the obligations of the Law, led a pure and innocent life, and were religious Obſervers of their Promiſes. In proceſs of time they loſt all theſe Advantages, and at long run they'l become ſo weak and little, that hardly will they be a foot high. In that ſtate their Life will be very ſhort, and nevertheleſs they'l grow up in wickedneſs, until at length, in the laſt times they'l give themſelves over to the moſt ignominious Crimes. Then they ſhall have no more Law nor Scriptures; but being buried in moſt profound Ignorance, ſhall forget the very Name of Virtue. And that makes them ſay that the end of the World draws nigh, becauſe there is nothing now but corruption in it, and ſo little Sincerity and Faithfulneſs amongſt men, that they ſeem to be arrived at the higheſt pitch of wickedneſs. Moreover theſe great Changes ſhall be obſerved in Beaſts as well as men, and they ſhall degenerate by little and little. Nay, they have already loſt the uſe of Speech, which, whilſt God lived upon the Earth, was granted them through his Merits. They gave liberty to Beaſts, thinking them capable of good and evil, and worthy of puniſhment and reward. In the three laſt Ages ſix new Suns ſhall ſucceſſively appear, and every one of them ſhall enlighten the World for the ſpace of fifty years. Theſe ſix new Luminaries ſhall by degrees dry up the Sea,

Prodigies which the *Siameſe* expect before the birth of a new God.

– kill

kill the Trees and Animals, and even conſume Mankind. After all theſe Prodigies, a Fire, which they call *Phai Balatran*, deſcending from Heaven, ſhall burn the Earth; the Heights thereof ſhall be made plain by it, and no more Inequalities will remain therein.

Then the Earth covered over with duſt and aſhes, ſhall be purified by the blaſt of a boiſterous Wind, which ſhall carry off theſe Remains of the Worlds Conflagration; and after that, it ſhall breath out ſo ſweet a Smell as ſhall draw a Female Angel down from Heaven, that will eat of this purified Earth. She is to pay dear for that Pleaſure; for to expiate it, ſhe ſhall be obliged to live here below, and never be able to aſcend to Heaven again. This Intelligence ſhall by the Piece ſhe hath eaten, conceive twelve Sons and as many Daughters, who will re-people the World. The Men that ſpring from them ſhall be ignorant, blockiſh, not knowing one another at firſt; and after they ſhall come to know one another, they ſhall be ignorant of the Law, and not come to the knowledg of it till after a long ſpace of time, which they call *Cap*. To explain the duration of that time, they ſuppoſe a deep Well twenty fathom ſquare; if there be a grain of Muſtard-ſeed yearly thrown into this well, the time that is required to fill it up, is that which they call *Cap*.

This ſpace of Time being expired, a God ſhall be born again, who ſhall ſcatter the darkneſs of the Ignorance wherein they were, by teaching them the true Religion, diſcovering to them the Virtues that are to be practiſed, and the Vices to be ſhunned, and inſtructing them in all Sciences.

Sciences. He will give them Scriptures that ſhall explain theſe things, and the holy Law that for a long time had been blotted out of the Minds of Men, ſhall be of new again graven in them by the Cares and Merits of that Deity. This is the only Employment which they think ſuitable to the Dignity of God, whilſt he is upon Earth; for they reckon it below him to mind the Government of the World, to take care of Men and Beaſts, and to produce all that the Univerſe brings forth: and in this manner it is that the World ſhall be from time to time renewed to all Eternity.

Sommonokhodom is the Laſt God of the *Siameſe.*

I thought it fit to premiſe all theſe things before I came to ſpeak of *Sommonokhodom* (ſo the *Siameſe* call the God whom at preſent they adore) becauſe they are neceſſary to the underſtanding of his Hiſtory. That Hiſtory, after all, is a monſtrous mixture of Chriſtianity and the moſt ridiculous Fables. It is at firſt ſuppoſed that *Sommonokhodom* was born God by his own virtue; and that immediately after his Birth, without the help of any Maſter, to inſtruct him, he acquired by a meer glance of his Mind, a perfect knowledg of all things relating to Heaven, the Earth, Paradice, Hell, and the moſt impenetrable Secrets of Nature; that at the ſame time he remembred all that ever he had done in the different Lives he had led; and that after he had taught the People thoſe great Matters, he left them writen in Books, that Poſterity might be the better for them.

Fables which the Talapoins relate of their God.

In theſe Books he reports of himſelf, that being become God, one day he deſired to manifeſt his Divinity to Men by ſome extraordinary Prodigy,

He then ſate under a Tree called *Ton ppô*, which for that reaſon the *Siameſe* reverence as ſome ſacred thing, and look upon it as a happy Preſage for the places where it grows, being perſwaded that it would be a great ſin to do the leaſt hurt to that Tree. He adds, that preſently he found himſelf carried up into the Air in a Throne all ſhining with Gold and precious Stones, which came out of the Earth in the place where he was; and that at the ſame inſtant Angels coming down from Heaven, rendered him the Honours and Adorations that were due unto him. His Brother *Thevathat* and his Followers could not without extream Jealouſie behold the Glory and Majeſty that environed him. They conſpired his Ruin, and having ſtirred up the Beaſts againſt him, engaged with him in a War. Though he was all alone, he was not terrified by that multitude of Enemies, he reſiſted all their Attempts without being ſhaken, and by virtue of his good works which defended him, the ſhafts they darted at him, were changed into ſo many Flowers, which far from hurting him, ſerved only to encreaſe his Honour. In the mean time he confeſſes that in the brunt of the Battle, when he was moſt in danger, it was but in vain that he had his recourſe to the good works he had done in keeping the Nine firſt Commandments of the Law, which he found were not ſufficient to defend him in this preſſing Neceſſity. But being armed with the tenth Command, which he had inviolably obſerved, and which enjoyns the practice of Charity towards Men and Beaſts, he eaſily triumphed over his Enemies; and in this manner he obtained that Victory. The Female Guardian-Angel of the

Thevathat Sommanokbodums younger brother makes war againſt him.

the Earth (for we have already diſtinguiſhed two Sexes amongſt the Angels) coming to him, at firſt adored him, then turning towards *Thevathat* and his Adherents, ſhe made known to them that *Sommonokkodom* was really become God. She told them, that ſhe had been a Witneſs of his good Works; and to convince them of that ſhewed them her own Hair ſtill dropping with the Waters that he poured out in the beginning of his good Actions. Hence came the ſuperſtitious Cuſtom of the *Siameſe* of ſhedding Water in the beginning of their good works, whereof we have ſpoken ſeveral times already, and which the *Siameſe* religiouſly obſerve ſince that time. In fine, ſhe exhorted them to render him the Adorations that he deſerved; but finding them to be hardned and obſtinately reſolved not to hearken to her Remonſtrances, ſhe ſqueezed her wet hair, and preſſed out of them an Ocean of Water, wherein they were all drowned.

Sommonokkodom aſſiſted by the Female tutelary, Angel of the Earth triumphs over his Enemies.

It is alſo found written in the Books of *Sommonokkodom*, that from the time he aſpired to be God, he had returned into the World five hundred and fifty times under various ſhapes; that in every Regeneration, he had been always the Chief, and, as it were, Prince of the Animals under whoſe ſhape he was born; that many times he had given his Life for his Subjects, and that being a Monkey, he had delivered a Town from a horrible Monſter that waſted it; that he had been a moſt potent King, and that ſeven days before he obtained the Sovereign Dominion of the Univerſe, he had retired in imitation of ſome Anchorites, with his Wife and two Children into remote Solitudes; that there he was dead to

The Foppery which the Talapoins tell of *Sommonokkodom*.

the World and his Paſſions in ſuch a degree that without being moved he ſuffered a *Baramen* who had a mind to try his Patience and carry away his Son and Daughter, and torment them before his face. Nay his mortification went a great deal farther, for he even gave his Wife to a poor Man that begged an Alms, and having put out his own eyes he ſacrificed himſelf by diſtributing his fleſh amongſt the Beaſts, to ſtay the hunger that preſſed them. From thence they take occaſion again to find fault with the Chriſtian Religion, which enjoyns not Men to comfort and aſſiſt Beaſts in their neceſſities. Theſe are the rare actions which the *Talapoins* in their Sermons propoſe to the people for imitation, and the examples they make uſe of to encline them to virtue.

Thevathat killed his Brother *Sommonokhodom* when they were Apes.

What is Recorded of *Thevathat* in the ſame Books is no leſs extraordinary nor Fabulous. There we learn that he was always born again with his Brother *Sommonokhodom*, in the ſame kind as he was: but ſtill inferiour in Dignity, becauſe *Sommonokhodom* was the Prince of the Animals whoſe ſhape he took. But *Thevathat* aſpiring alſo to Divinity, and not endeavouring any thing above himſelf, would never ſubmit to his Brother. On the contrary, he endeavoured by continual Revolts to diſturb his Reign, and omitted nothing that he might deprive him of the Empire, wherein, at length he ſucceeded in ſome manner; for he killed him when both of them were Apes. What we ſaw during our abode in *Siam*, did but too much convince us, how far the People are infatuated with ſuch Fables. A young Church-man maintaining a poſition of Divinity in preſence of my Lord Ambaſſador, ſome *Talapoins* came thither out

out of curioſity, and amongſt others the ſuperiour of one of their moſt famous Monaſteries. This Man asked what they were diſputing about with ſo much heat, and being anſwered that they were ſpeaking of God, and of matters concerning that firſt Being: Likely enough, replied the *Talapoin*, the ſtreſs of the Diſputation reſts upon the great labours and the death his enemies made him ſuffer, whilſt he was a Monkey. Let us now return to the fabulous Story of *Thevathat*.

Thevathat makes a Schiſm and declares himſelf againſt his Brother.

Being a perſon of much wit and addreſs, he found the way to make a new Sect, wherein he engaged ſeveral Kings and much People, who embraced his Doctrine and imitated his examples. That was the Original of a Schiſm which divided the world into two parts, and gave a beginning to two Religions, whereas before that all Mankind had but one. Some, of whom they reckon us for the Reaſons we ſhall preſently alledge, became the Diſciples of *Thevathat*, and the reſt of *Sammonokhodom*. *Thevathat* tho he was but the younger, finding himſelf ſupported by ſo many Princes, who eſpouſed his quarrel, employed open Force and Treaſon to Ruin his elder Brother. He invented the moſt heinous Calumnies to blacken his Reputation; but theſe Deſigns ſucceeded not. Nay he was oftner than once overcome, when to confirm his followers in the Faith which he had taught them, he had the boldneſs to contend with his Brother who ſhould work the greateſt Miracles.

Thevathat conſpiring to be God, is with his Followers deprived of many knowledges.

Ambition made him deſire to be God, but not being really ſo, he was ignorant of a great many things, which his Brother perfectly knew, and becauſe his haughtineſs would not ſuffer him to

liſten to *Sommonokhodom*, he did not learn of him what was done in Hell and Paradiſe, nor the Doctrine of the Tranſmigration of Souls, nor yet the changes that had been and were to be in all ages, from whence they conclude that it is not to be wondred at, if we who are his Diſciples find nothing of all thoſe things in the Books he hath left us; if our Scriptures be full of obſcurities and doubts, and that if being wholly ignorant of Divinity, we have ſo great a mind to reaſon and diſpute with them. For ſince *Thevathat* our Maſter knew nothing of that himſelf, he could not inſtruct us therein.

Hence is it alſo that we are ignorant of the ſecret of curing Men, of preſerving them from all evils, of making Gold and Silver, and of diſcovering thoſe precious Metals in the places where they are hid. For they believe that there are vaſt Treaſures in certain unknown places, but that I know not what ſupernatural Virtue hinders us from perceiving them; or if we do ſee them, it makes them appear to us under a ſhape and figure which impoſes upon our ſight. They alſo object to us that we cannot work many prodigies, which they pretend they can do, and are the Eſſence of Magick, becauſe *Thevathat* having as little skill that way as in all the reſt, he could not teach us.

But tho *Thevathat* was not God, and that by conſequence he had neither the agility nor ſubtilty of Body, nor the other perfections of Divinity, yet he excelled in ſeveral Sciences, eſpecially in the Mathematicks and Geometry. Now as it is of him, if we'll take their word for it, that we have received theſe knowledges, it is no wonder if we be good Geometricians, and be perfectly well skilled in other arts.

In

In the new Doctrine which he publiſhed he foiſted in a great many things, which he had taken out of his Brothers Religion: and that hath rendred both Laws ſo like one another in ſeveral points. They differ however, in that *Thevathats* Law is far leſs ſevere than that of *Sommonokhodom*; for it allows Men a great liberty of killing and eating Animals, tho' the uſe of them be unlawful and criminal. From the Doctrine of *Thevathat* as out of a ſource of Schiſm ſeven other Sects are ſprung which have a great deal of affinity one with another, and that Tradition they apply to the Hereſies of the Dutch, Engliſh, and other people ſeparated from the Church of *Rome*; for they look upon them as ſo many ſhoots ſprung from our Religion, and that confirms them the more in their Opinions.

The *Talapoins* perſwade the *Siameſe* that the *Chriſtian* Religion is taken out of the Law which *Sommonokhodom* taught them.

After all the outrages that *Thevathat* had done to his Brother without any reſpect to Nature or even to Divinity. It was but juſt he ſhould be puniſhed. And ſo the *Siameſe* Scriptures make mention of his puniſhment, and *Sommonokhodom* himſelf relates that after he became God, he ſaw that wicked Brother of his in the deepeſt place of Hell. He was in the eight Habitation, that is to ſay, in the place where the greateſt Offenders are tormented, and there by a terrible puniſhment, he expiated, all the ſins that he had committed, and eſpecially the injuries he had done to me. Explaining afterwards the pains which *Thevathat* was made to ſuffer, he ſays that he was faſtened to a Croſs with great nails, which piercing his hands and feet, put him to extreme pain, that on his head he had a Crown of Thorns, that his Body was

Thevathat is puniſhed in Hell for having perſecuted his Brother

full of wounds, and to compleat his Misery, the Infernal place burnt him without consuming of him. So sad a spectacle moved him to compassion; he forgot all the wrongs his Brother had done him, and could not see him in that condition without taking a resolution to help him. He proposed to him then these three words to be adored, *Ppu thang*, *Thamang*, *Sangkhang*; sacred and mysterious words for which the *Siamese* have a profound veneration, and whereof the first signifies God, the second the word of God, and the third the imitator of God; promising him, that if he would accept so easie and reasonable a condition, to deliver him from all the pains to which he was condemned. *Thevathat* consented to adore the first two words, but he never would adore the third, because it signified Priest or Imitator of God, protesting that Priests were sinful Men that deserved no respect. To punish him for that Pride, he still suffers and will suffer for a great many years to come.

The *Talapoins* take the *Siamese* off from turning Christians, by perswading them that *Jesus Christ* is *Thevathat* the Brother of their God.

Tho there be many things that keep the *Siamese* at a distance from the Christian Law, yet one may say, nothing makes them more averse from it than this thought. The similitude that is to be found in some points betwixt their Religion and ours, making them believe that Jesus Christ, is the very same with that *Thevathat* mentioned in their Scriptures, they are perswaded that seeing we are the Disciples of the one, we are also the followers of the other, and the fear they have of falling into Hell with *Thevathat*, if they follow his Doctrine, suffers them not to hearken to the propositions that are made to them of embracing Christianity. That which most confirms them in

in their prejudice, is that we adore the Image of our Crucified Saviour, which plainly repreſents the puniſhment of *Thevathat*. So when we would explain to them the Articles of our Faith; they take us always up ſhort, ſaying that they do not need our Inſtructions, and that they know already better than we do, what we have a mind to tell them.

But it is time to return to *Sommonokhodom* whoſe Story we have interrupted; he had run over the World, declaring to Mankind good and evil, and teaching them the true Religion, which he himſelf wrought that he might leave it to Poſterity. He had even gained ſeveral Diſciples, who in the condition of Prieſts were to make a particular Profeſſion of imitating him, in wearing a habit like to his, and in obſerving the Rules that he gave them, when, at length, he attained to the fourſcore and ſecond year of his age, which was alſo the Age of that Monſter, which heretofore he killed as we have already ſaid. One day as he ſate in the middle of his Diſciples teaching them, he ſaw the ſame Monſter in ſhape of a Pig, running with incredible Fury, and he made no doubt but that it had a deſign to be revenged. Knowing then that the time of his departure out of the World drew nigh, he foretold it to his Diſciples, and ſhortly after having eaten a piece of the Pig which he had ſeen, he was taken with a violent Cholic which killed him.

His Soul aſcended to the eight Heaven, which is properly Paradiſe called *Nyruppaam*, it is no more ſubject to miſeries and pain, but there enjoys perfect bliſs. For that reaſon it will never be born again, and that is the thing they call being annihilated

Wherein conſiſts the Annihilation of the *Siameſe* God.

hilated. For by that term they underſtand not the total deſtruction of a thing reduced to nothing; but their meaning is, that one appears no more upon Earth, tho he live in Heaven. His body was burnt; and his bones, as they ſay, have been preſerved to this preſent. One part of them are in the Kingdom of *Pegu*, and the other in *Siam*. They attribute a wonderful Virtue to theſe bones, and they affirm that they ſhine with a Divine ſplendor. Before he died, he ordered his Picture to be drawn after his Death, for fear Men might by little and little ſuffer his Perſon to wear out of their remembrance, and at long run forget him for good and all. He would have the ſame honours rendred to him in that Image which were due to his Divinity. He left alſo the print of one of his feet in three different places, in the Kingdom of *Siam*, the Kingdom of *Pegu* and the Iſle of *Ceilan*. People go thither in Pilgrimage from all parts, and yearly honour theſe prints with ſingular Devotion.

The *Siameſe* with great reverence preſerve the hair and picture of their God.

The *Siameſe* pretend alſo that they have part of *Sommonokhodom*'s hair, which he had cut off after he became God: The other part was by Angels carried up into Heaven. It is their cuſtom to upbraid us that we have not reſpect enough for holy Images, for Sacred Books, and for the Prieſts. The Truth is, no People can have greater Veneration for thoſe things than they have. By a precept of their Law they are commanded to honour them: but it is not enough for them to reſpect the Prieſts and the Divine Scriptures; the Veſtments of the one, and the Characters of the other wherein their Law is written, is to them alſo an object of Religious Worſhip. Nay they think

think it a moſt laudable action, and excellent virtue to do good to the *Talapoins*, and that their Cloaths and the Beads which they receive from them have the power to cure Diſeaſes. They imagine alſo that in their Books there is a divine virtue, and that if one underſtood it and knew how to uſe the words of them, he might work great wonders. And therefore of the three ways of working Miracles; the firſt is to underſtand aright how to make uſe of the word of God; the ſecond, to be inſtructed in the Doctrine of the Anchorites; and the third is the aſſiſtance of Devils. This laſt, however, they condemn, but they mightily approve of the two former, boaſting that they alone know theſe admirable ſecrets.

For the proof of their Religion they reckon up ſeveral Fables, which paſs amongſt them for ſo many authentic Miracles. And theſe are ſome of the chief of them.

False Oracles whereby the *Siameſe* Authoriſe their Religion.

1. In the Kingdom of *Pegu*, where the Relicks of *Sommanokhodom* are kept, his bones partly changed into ſeveral Metals, and partly in their natural ſtate ſhines with an extraordinary brightneſs.

2. In the ſame Kingdom there is a little Iſle in the middle of a River, wherein there is a Temple of their God, this little Iſle, let the waters be never ſo high, even when the higheſt places are overflowed, remains dry. They add, that the Preſents which are offered to God by caſting them into the River, according to the Cuſtom of that Coun-

Countrey, run along with the Stream, until arriving at the Iſle, they ſtop there, and will go no farther.

3. In Storms at Sea, when Seamen are in danger of being caſt away, they throw a Ring into the Sea with an intention to offer it to the Temple of the Iſle, and all of a ſudden the Sea becomes calm, and the Ship is out of danger.

4. Upon the Borders of the Kingdom of *Pegu*, there is a little hill, where they have a Tradition that God went often. A vaſt multitude of People go thither yearly in Pilgrimage, and tho the top of it be very narrow, yet it holds all that come upon it, and is never full of Pilgrims.

5. They alſo ſay that on the top of that little hill, there is a great Treaſure of Gold, Silver, and other precious things, which theſe Pilgrims offer to God, when they come there. They tell how an Army of *Chineſe* having one day carried away that Treaſure, was next day wholly deſtroyed, and the Riches carried back by Angels to the place where it was before.

6. Tho the top of the little hill be altogether expoſed to the Weather, and heat of the Sun, yet there is always a ſhade upon it; that even at noon, guards the people from the exceſſive heats which they would ſuffer there without that.

7. In the Town of *Sokhotai* there is an Idol all of Gold: they pretend that that is a Mirculous Statue, and that if when Rain is wanting, it be carried into

into the Fields, as uſually it is, immediately Rain falls in great abundance.

8. In another Town which is called *Campeng*, there is, as they ſay, a Lake, wherein to this day there is to be ſeen a living Fiſh, which hath but the half of its Body, and the manner how that Prodigy was wrought is remarkable. Heretofore a Holy Man lived in that Town; who having a broiled Fiſh preſented before him, he ate but one half of it, and threw the other into the Lake deſiring that it might live. His wiſh was granted him, in conſideration of his great merits; for at this very preſent the ſame half Fiſh is ſtill alive in the Lake.

It would be too tedious here to relate all their other raveries, we ſhall only take notice that building upon an infinite number of Prodigies of this Nature, in diſputing with us, they challenge us to ſhow ſome Miracles in confirmation of the Doctrine we Preach. They brag to us of certain Braſs and Stone-ſtatues, which they believe were heretofore Men, and by a divine Virtue rendered inanimate. They have alſo, as they ſay, many ancient Works, made by the hand of Angels. In concluſion all the Effects which we attribute to Magic, they take to be ſo many amazing wonders, and they are proud that they alone have the art to do them.

There are certain *Talapoins* amongſt them who have embraced a State of life called *Vipiſana*. Nothing can be more Auſtere, they obſerve perpetual ſilence, always appli'd to the Contemplation of Divine things, and they have the Reputation of being great Saints. The *Siameſe* believe that they continually converſe with Angels, that what is moſt admirable in nature, is always preſent to their mind, and that their Eyes

Eyes pierce even into the moſt hidden Mines where they clearly ſee, Gold, Silver, all Metals and all ſorts of Precious Stones.

As to manners and the way of living, a Chriſtian cannot enjoyn any thing more perfect than what their Religion preſcribes to them. It commands them to do good, and not only prohibits them bad actions, but alſo every ſinful deſire, thought and intention. And that makes them ſay that their Law is impracticable, or at leaſt, very hard to be kept as it ought to be, and, indeed they think that they ſhall all go to Hell.

The Law of the *Siameſe* contains ten very ſevere Precepts.

Their whole Law is comprehended in ten Commandments as ours is; but it is much ſeverer, for beſides that with them neither neceſſity nor any other Circumſtance excuſes a Man that ſins, many things which among Chriſtians are only of perfection and Council, paſs with them for indiſpenſable Precepts.

The uſe of all intoxicating Liquors are forbidden to them. They are not ſo much as permitted to taſte Wine whatſoever need they may be in, or whatſoever occaſion may preſs them, and they are extreamly ſcandalized when they ſee Chriſtian Prieſts drink of it. They cannot without a ſin kill any living Creature, nay it is a Crime to go a Hunting, to ſtrike a Beaſt, and to do it hurt any manner of way. The reaſon they give for that is that Beaſts having life as well we, are ſenſible of pain as well as we, and ſince we are not willing that any body ſhould hurt us, it is not reaſonable that we ſhould hurt them. Nay they accuſe us of ingratitude, becauſe we put to death innocent Creatures who have rendred us ſo many

many Services. For that reaſon they are obliged to practiſe Charity not only towards Men, but towards Beaſts alſo, and to aſſiſt them in their neceſſities. They have ſo great a reſpect to their Scriptures, that they dare not truſt them in our hands, no nor explain their Law to us, leſt that expoſing it to our diriſion, we might be guilty of ſome irreverence, and the ſin of that be imputed to them. They often upbraid us with the way we carry holy Images, and read the holy Scriptures, as being not reſpectful enough. After all, the *Talapoins* who are their Prieſts, Monks and Doctors are looked upon as the true followers of God. They have little Commerce with the World, never ſalute a Lay-man no not the King. And that's the reaſon why it offends the *Siameſe* to ſee the European Prieſts uſe familiarity with Seculars.

The *Talapoins* go every Morning a begging, and the opinion People have of their Virtue makes every one give them ſomewhat. And indeed the moſt eſſential part of Morality which they Preach, is that to be ſaved, men muſt erect or repair Pagods, and above all things aſſiſt the *Talapoins*.

The Lay-men have eight principal Commandments which conſiſt, 1. In adoring God, his Word, and thoſe who imitate his Virtues. 2. Not to ſteal. 3. Not to drink Wine, nor any Liquor that intoxicates. 4. Not to lye nor to deceive any body. 5. Not to kill Men nor Beaſts. 6. Not to commit Adultery. 7. To faſt on Holy-days. 8. Not to labour on thoſe days. Theſe are the Duties which the Prieſts explain to the People, and inſtruct them in, in their Sermons.

The

The Monaſteries of the *Talapoins* are ſo many Seminaries where Youth are bred. Thither are all Children of Quality ſent, as ſoon as they are capable of inſtruction, and whilſt they continue there, they are made to lead a very auſtere life. They are called *Nên*; and have their particular Rules and Precepts, which conſiſts in wearing a yellow Garment, and having their Head and Eye-brows ſhaved twice a Month, the fourteenth and twenty ninth of the Moon, to faſt thoſe two days, and alſo three other Holy-days, which happen the fifteenth, twenty third, and laſt day of the Moon, to eat only twice a day, in the Morning and at Noon, without permiſſion to take a bit of Food more till next day, to have no Commerce with any Woman, never to ſing a Song, nor to hear thoſe that do ſing, not to play upon any Inſtruments, to avoid public Shows and Rejoycings, not to uſe Perfumes, not to love Money, which they are not ſo much as to touch, far leſs to hoard it up, not to take pleaſure in the taſte of what they eat, and to divert their thought from that; which is the reaſon that ſeveral of them mingle ſomewhat with what is given them, to render it leſs agreable; In fine to honour their Prieſts, to give them the hand, and to ſit always below them.

The *Talapoins* lead a more auſtere life; for beſides that they have all the obligations of Lay-man and of the youth whom they breed, they have over and above more than ſixſcore rules proper to their ſtation, whereof theſe are the chief. To go twice every day to the Temple Morning and Evening to ſay their Prayers, to be wholy covered, never to touch Women, not to ſpeak to them hand

FIG. XXX.

Talapoin allant par la Ville

hand to hand, nay and not to look upon them when they meet them in the ſtreets, to walk with great modeſty, looking downwards and not turning the head, to carry always a Fan and to cover their face with it, to hinder their eyes from wandering, never to conſent to any ill thought, not to dreſs their own Victuals, but to take ſuch food as is given them, to live on Alms which they beg about the Town, but not to enter into houſes, neither to wait at doors longer than an Ox is a drinking, to teach the Law to their Diſciples and to the People, to mortify themſelves and do penance a whole year, part whereof conſiſts in ſtaying abroad fifteen days in the Month of *February*, expoſed to the Dew of Heaven in the middle of the open Fields; to confeſs their Sins one to another, to faſt three Months in the year, *July*, *Auguſt*, and *September*, to eat but once a day all that time, which they call their great Faſt, and nevertheleſs to preach every day, to ſay over a kind of Chapelet made up of an hundred and fourſcore Beads, and divided by tens, not to ſalute any Layman, to be merciful and mild towards all People, not to be angry, and never to ſtrike any body, never to have the head covered eſpecially in the Temples, not to ſit but upon a certain Leathery ſeat which they carry about with them, particularly in places where Women ſit, never to lye abroad out of the Monaſtery, and not to be ſeen out of it alone: To have but one habit, not to play at any Game, not to receive the money that is given them, but by the hand of him that ſerves them for a Steward, and to employ it in good works, as paying the Poors debts, and redeeming Slaves: to lodg Pilgrims, and to do them all the good they can: to

be ſincere and true, and when they muſt affirm or deny any thing, to ſay only it is ſo or it is not ſo. In fine never to ſuffer in their Mind the leaſt doubt about their Religion.

The *Talapoins* make frequent diſcourſes to the People to exhort them to the Practice of Virtue, and particularly of Charity towards Men and Beaſts. He that Preaches, ſits, after the manner of the Country, upon a little Theatre or Stage, covered with Carpet, and very high above the Auditory. When the People are gathered together, he begins and reads a ſentence of *Sommonokhodom* with a modeſt and grave Countenance; looking always down with his Eyes, and uſing no geſtures, then he unfolds the Fabulous Myſteries of that Book, and draws from thence ſome Moral doctrine for the inſtruction of his Auditory, making uſe of Metaphors, Parables, and above all of compariſons taken from natural things, as it is the cuſtom of the Orientals. The People ſit hurkling and liſten with much reverence and attention, the Men being on the one ſide, and the Women on the other. The reſt of the *Talapoins* are at the Preachers ſide, but ſeparated from the People, and ſitting on a half pace. All the hearers have their hands joyned, and as ſoon as the Preacher hath ſpoken the Text, they cry all together with hands lifted up to heaven, and bowing down the head, *The word of God, moſt pure Truth.* They have like us a kind of Sunday every ſeventh day, which they ſpend in Faſting and Prayer, beſides ſome other more ſolemn Holy-days, which laſt three days, and which are celebrated ſometimes in one Pagod, and ſometimes in another, with an extraordinary concourſe of People. The Women are the moſt ſolicitous

licitous to go to thoſe meetings of Piety. During that time they Preach from ſix of the Clock in the Morning to ſix a Clock at Night, freſh Preachers ſucceeding one another, and Preaching ſix whole hours by turns. Theſe long diſcourſes are not tedious to the Auditory, who always hearken with reverence without coughing or turning the head.

And thus you have what I could learn of the *Siameſe* Religion, which till now hath been ſo unknown in *Europe*. But if one do but in the leaſt examin what we have ſaid of it, he'l find ſo many things that have ſome reſemblance with the Chriſtian doctrin, that it may be eaſily judged the Goſpel hath been heretofore Preached to that Nation, which in progreſs of time hath been altered and corrupted by the ignorance of their Prieſts.

I cant ſay nothing in particular as to the preſent State of Chriſtianity in *Siam*. It is ſtrange that the Gopſel ſhould make ſo ſmall Progreſs amongſt people, who are zealouſly and carefully cultivated, who daily ſee the Majeſty of our Ceremonies, ſo proper for giving an Idea of our Myſteries, who beſides have no vice that may make them diſlike our Maxims, and who have ſo great an eſteem for the *Talapoins*, becauſe they make profeſſion of an auſtere life. This might make men think that they had ſomething of blockiſhneſs and ruſticity, if the gentile cariage and pleaſant Repartees of the Ambaſſadors that were in *France*, made it not apparent that they are Witty and Polite. But it belongs not to us to pry into the ſecret Judgments of God. Let us only make fervent Prayers to that Father of mercies, that he would illuminate

and work upon a Prince who is already half a Chriſtian, in the favourable diſpoſitions of his mind and heart, eſpecially ſince our great Monarch hath now made him wholy French. The great conſequences of ſuch a conqueſt are viſible enough, if we conſider that the King of *Siam* hath no leſs Authority over the Princes his Neighbours, who admire him for his Wiſdom and Prudence, than he hath over his own Subjects. We have good grounds to hope the beſt, and the rather that the Lord *Conſtance* his Miniſter is equally able and pious, wanting neither good intentions to forward Deſigns that are honourable for Religion, nor intereſt and credit to make them ſucceſsful.

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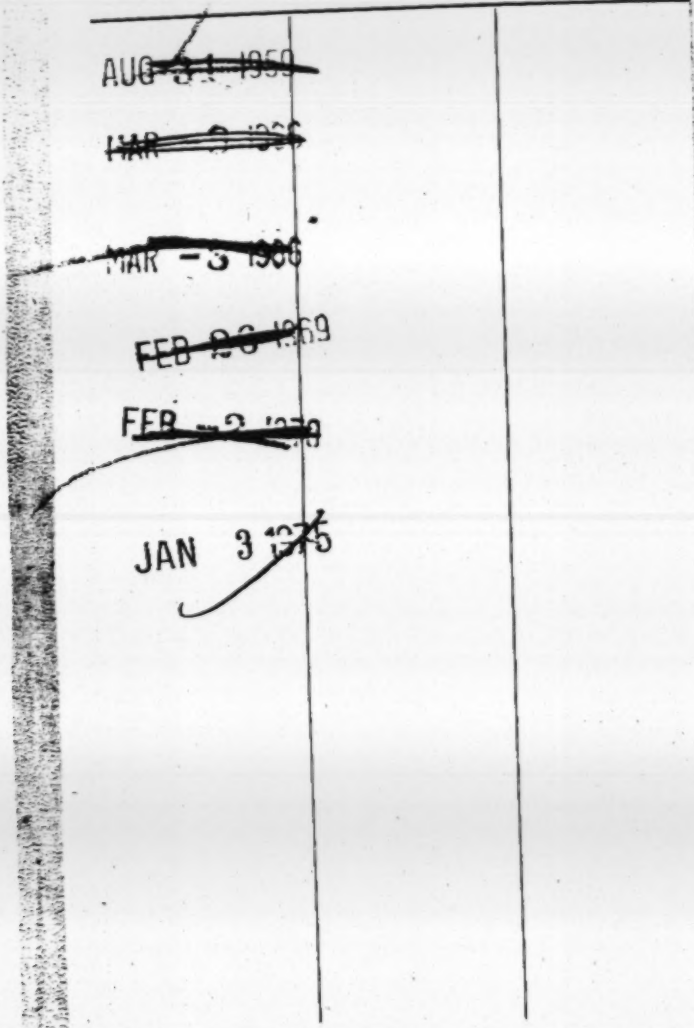
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